INTERNATIONAL JOURNAL of Religious Education

24/4

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December 1947

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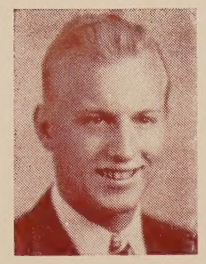

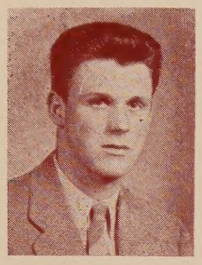

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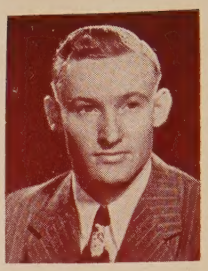

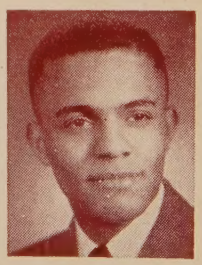

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DECEMBER, 1947

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A Cathedral in the Land of Santa Claus

ALL SAINTS CATHEDRAL in Aklavik, Canada, near the Arctic Ocean, is the most beautiful building in Aklavik, and in the whole North for that matter. It belongs to the Church of England in Canada. This is the spiritual home of some three hundred Indians and about six hundred Eskimos who live in the McKenzie River Delta, not far from Aklavik.

The picture above the Holy Table is called "The Epiphany of the Snows." It was painted by an artist in Melbourne, Australia. It shows "wise men" from the North, accompanied by reindeer instead of camels, bringing rich gifts to the fur clad Holy Family.

The beautiful frontal on the altar was made by the Eskimos of the district, who collected the skins of the ground squirrel, feet from the muskrat, and fur from the wolverine. The igloos in the design are most skilfully made from the white belly of the caribou.

These pictures were made by the Venerable D. B. Marsh, Archdeacon of Aklavik.

Protestants and the Virgin Mary

By Roy L. Smith*

VERY LITTLE exact information concerning Jesus' immediate family is available to the modern Christian. Of tradition there is a plenty, but of facts which are historically verifiable there are very few.

Joseph, the head of the house, was known as the carpenter and the original Greek of the New Testament at least suggests that he occupied a post in Nazareth, a city of about 8,000 population, roughly corresponding to that of a commissioner of public works. He does not figure in any way, however, in the New Testament story following the day that Jesus was presented at the age of twelve in the Temple.

There were at least four younger brothers (Matthew 13:55) and some sisters but of them we know nothing, with the exception of the fact that one of the brothers became the head of the Jerusalem church sometime after Jesus' death. They were never counted among his disciples, and on at least one occasion they seem to have strongly suspected him of being slightly demented.

Mary, the mother of Jesus, appears in the New Testament story infrequently, no word of her's being recorded on any subject following the incident of the marriage at Cana, at the very beginning of his ministry, when she advised the servants to obey whatever orders he might give them. She was one of three women who sobbed out their agony at the foot of his cross on Calvary, and Jesus made at least temporary provision for her by asking the beloved disciple to take her home with him.

On the basis of these few facts Protestants honor and revere the Saviour's mother, and accord her the highest possible place among mothers. Any woman, they believe, whom God could have chosen to be the natural mother of Jesus, must have been a person of superb character, profound piety, and unimpeachable morals.

Protestants find it impossible, however, to worship the Virgin Mary or to accord to her any of the honors due to deity. Because they believe that any human being has the complete right to approach God on any subject, or with his pleas for help and forgiveness, without being under the necessity of soliciting the aid of any third party, they do not find it necessary or helpful to pray to the Virgin or to plead with her to make intercession with her son in their behalf.

Jesus Christ, the Protestants believe, is the Lord of life for all men and the saviour of all sinners. His love for humanity is so great, so inclusive, and so undeviating that no third party can prevent him from providing mercy for the penitent, nor can any third party persuade him to show mercy for his own love compels him to this gracious work.

One plain man put it in homely language, but in so doing he expressed the fundamental belief of Protestantism in this regard. Said he: "When I call to Jesus my Lord for help his love leaps to my assistance, and he gets on his way in my behalf before the Virgin Mary or any saint could ever get started to him."

As a matter of fact the first century Christian Church never worshipped Mary in any way, nor did they offer prayers to her in any matter or for any purpose. This practise was never heard of among the early Christians until sometime toward the close of the fourth century when it was reported that certain women in the region of Thrace were doing so. They had been converted from paganism, and their ancient religion had worshipped the "Great Mother." When they broke with their ancestral faith and became Christians they began to adore the Virgin Mary, but they were branded as heretics by the rest of the Christian Church for doing so.

Little by little, however, the Roman Catholic Church began to exalt the Mother of Jesus. At first it was said that she remained a virgin throughout her natural life, and this in spite of the plain testimony of the scriptures concerning Jesus' brothers and sisters. By the middle of the seventh century it was being reported that she had entered into heaven by a miraculous route, as a consequence of which the "Feast of the Assumption" was fixed in the calendar of the Church. Then a doctrine appeared which declared that the Virgin herself had been immaculately conceived, although there was almost universal agreement inside the Church up to the eleventh century that this was not a doctrine that could be believed. Several popes went on record to this effect.

In 1854, however, the Pope declared that no Christian could hope to be saved who did not believe that Mary had been free from original sin even from the moment of her conception, and this too in spite of the fact that earlier popes, presumably equally infallible, had denounced this doctrine as being almost, if not quite, heretical! Even the "infallible" popes do not agree on the subject.

It is a natural and understandable trait of humanity to look with awe on the Creator, so majestic and so mighty in wisdom that he has been able to make the heavens and the earth, and form man in his own image with all the capacities which humanity obviously possesses. Just as a plain man hesitates to approach another man who happens for the moment to be clothed with great power, so a sinner conscious of his guilt hesitates to walk boldly into the presence of a holy and righteous God and present his plea for forgiveness. Almost instinctively he looks about for some favored third party who can be persuaded to go into the presence of God for him and in his behalf. When the Roman Catholic protests the charge that he is praying to the Virgin Mary as though she were God, he probably justifies his protest with some such comparison. "Mary," he reasons, "is not God of course, but she was the mother of God and now, in heaven, can be expected to have access to his ear and his mercy. Therefore she can be persuaded to act as a go-between, carrying messages to her Son, our Lord, concerning our sin and our need of assistance."

All this, the Protestant believes, is quite unnecessary. No third party is needed. The only credential any sinner needs is his own penitence and his purpose to live a new life.

For the inspiring character of Mary we are thankful. For the sufficiency of Christ we are grateful. We can ask no more.

*Editor, *The Christian Advocate*, Chicago, Illinois.

They put Christianity into action

"The Two Hundred Men of Louisville"

By Burlyn Pike*

THE CHRISTIAN LAYMEN of Louisville are not content to go to Bible classes on Sunday morning and then consider that their religious duties are fulfilled. Two hundred of them, organized into a Committee on Institutions of the Louisville Council of Churches, are helping to improve the jails, courts, hospitals, and orphanages of their city. They support public officials, never criticize. They make long-term studies and do not expect results overnight. They feel that getting church laymen to work, visiting the sick, feeding the hungry, and visiting those in prison, is just as important as the improvements which result in the institutions.

Their approach to a city or state institution is that of a group of friends who want to help, not that of crusaders or reformers who want to expose bad conditions. They go to a public official to find out *what obstacles prevent him from doing what he would like to do.* Then they offer to help him remove those obstacles. The heads of Louisville's institutions have been quick to sense the laymen's uncritical and helpful attitude. Judges, welfare workers, superintendents, invited to address gatherings interested in their work, have cooperated wholeheartedly.

What the program does

The county jailer, speaking before one such meeting, said, "Except for the drunks who stay only long enough to sober up, people who come to our jail go out worse than they come in. You wouldn't take a dog and keep him where he couldn't get any sunshine. We know things aren't right down there in jail. But what are you to do?"

Then the committee visited the jail. From Saturday midnight until 6:00 o'clock on Monday morning, members of the penal division, headed by Charles E. Keller, an attorney, kept vigil there. They went in pairs. Watchers relieved one another at intervals of six hours. The jailer welcomed their presence and their help. All agreed that if human society isn't going to rehabilitate a prisoner, he might as well be electrocuted· and the jail, with its lack of soap, and its five flights of stairs to be climbed to take food to some prisoners, certainly wasn't helping to make of its prisoners better men to be turned back upon society!

Within a few months a program of wise reforms in the county jail was carried out, the new jailer doing the job with intelligent encouragement from the Committee. But in working for the improvement of the jail, the Committee decided that the jail could never rehabilitate prisoners no matter how clean or efficiently it was run. Two members of the Jail Committee visited penal farms at Memphis and Atlanta. The Committee then brought an outstanding authority on penal farms to Louisville. A movement for the abolition of the jail and workhouse in their present form got under way. Recently the chairman of these investigating groups faced the Fiscal Court with a plan for a new penal farm for the county. They surveyed the County Forest for a location, and key officials are now lending their support to the early establishment of such a farm.

Another sub-committee came across the problem of the grand jury system, in which jurors knew practically nothing about their duties and privileges. They were simply yes-men for the public prosecutor. The committee learned of a Grand Jury Manual used in New York. Taking his ideas from this book, one of the committee chairmen edited an interesting and instructive new booklet, "Helps for Grand Jurors." Now, whenever the Grand Jury meets in Louisville, copies of this booklet are distributed to each member of the jury.

In the child-care division of the Committee on Institutions it was learned that juvenile delinquency was rampant in a certain section of the city. Work began. A church provided an unused building for a rental of one dollar a year; the Salvation Army provided a leader; the Community Chest undertook the financing. Now the Louisville Red Shield Boys' Club has a membership of 527, and

Lin Caufield

George Stoll, chairman of the Committee, and Charles E. Keller, attorney, inspect the Jefferson County Jail.

*Attorney-at-law and active Christian layman of Louisville, Kentucky.

A group surveys the County Forest for a location for the projected new penal farm which will take the place of the jail and workhouse.

Lin Caufield

juvenile delinquency has almost vanished from the community where the club was started.

The Committee on Institutions is doing many other things just as important and interesting as those mentioned above. The sub-committee on the Children's Center conducts recreation and library projects for boys and girls. The Prison Committee obtains full-time chaplains, trained and competent, for the State Reformatory at LaGrange, and is now working on a new project, the rehabilitation of parolees.

How the program started

There has to be planning behind a program of this sort. This refreshing work is being done, as stated above, by the Committee on Institutions of the Louisville Council of Churches. The Committee is made up of two hundred laymen, all of them members of organized Bible classes of Louisville's churches. Now, in 1947, groups all over the city, including Bible classes, are cooperating. Each of the twelve committees is made up of laymen from several churches in the same neighborhood. Sometimes they hold joint sessions, such as the one on a recent Sunday morning when six classes from as many churches met together. Following scripture reading and prayer, there was a discussion by members of the state parole board of urgent problems of rehabilitating paroled prisoners. Other pressing social problems are discussed at other meetings.

The chairman of this Committee on Institutions is George Stoll, a Methodist layman who is president of an oil company. He says, "Congregations should do more than congregate." He was once chairman of the Kentucky Sunday School Association's Adult Committee. He knows church people and he has worked hard on the Kentucky Child Welfare Commission. He had studied conditions in several of the state's public institutions and he was concerned about the welfare of the inmates. He felt that church people might well do something about these problems. In 1940 he got his chance.

He was appointed chairman of this Committee on Institutions of the Louisville Council of Churches, an organization that includes some two hundred of Louisville's churches. He accepted the appointment. Mrs. Stoll was dubious. "George, they couldn't have chosen a better man for the position," she said, "but isn't it going to take a tremendous amount of time?"

"Well, now that I'm resigning as superintendent of the Sunday school, I figured I'd invest those hours on this," he replied. Actually it took more hours than he had given to superintending the church school—many more! He made the rounds of Louisville churches, sometimes as many as six on a Sunday, buttonholing members and quizzing ministers for the names of those who would help in conscientious community work. Today his Committee on Institutions has some two hundred members other than ministers, divided into sub-committees in three main divisions—penal, health, child care.

His technique is cooperation rather than attack. His committee members concentrate first on getting all the facts, then on making helpful suggestions. They criticize conditions, or a bad system, or public apathy, if they are to blame, but they do not criticize a public official except to his face, and then privately.

"Just what is wanted of a committee member?" Mr. Stoll has been asked.

"To pray ten times a day, saying, 'Thy kingdom come,' and then do something about it!" is his reply. "Be interested in the inmates of the institution with which you are working. Get a clear picture from all angles, and then help."

How the Committee works

Meetings of the Committee are held monthly, with a host who makes the introductions and develops friendships. After reports by standing committees, special committees, old business, and new business, the Committee then hears a review, five minutes or less in length, of a chapter or two of a selected book having to do with its field of work. Then comes the round-the-circle discussion, usually leading to action.

A steering committee plans meetings, discusses general objectives, endeavors to get in contact with women's clubs, luncheon clubs and other groups interested in the projects under way, and invites them to send representatives to the Committee's meetings. The steering committee also gets from able national agencies facts needed for its own use. Sub-committees endeavor to know personally many key people, make studies and handle projects. A secretary keeps the minutes and sends out notices; a treasurer collects funds and handles them. The Committee as a whole conducts panels, invites ministers to preach special sermons, gives annual dinners, provides magazine articles and other press releases, sponsors radio broadcasts, and presents speakers before clubs and Bible classes.

All Committee meetings and other activities are essentially Christian in nature. In addition to praying daily, the committee members are asked to be Bible readers, paying particular attention to such passages as Matthew 25:31-46; 5:7, 16; 7:12, 20-27; 10:7; 11:4; 19:16; Luke 10:37; 4:18-20; James 1:27. Each project is approached with the attitude: "In a case like this, what would Christ have done?" Every consideration is given to providing religious influence along with material benefits in the institution being studied.

The development of lay leaders has been one of the most significant aspects of this Committee's work. Both business men and professional men have worked on these projects with enthusiasm. As Mr. Stoll says, "Louisville church men have found a way to translate practical Christianity into practical government."

What do you mean—nursery?

By Eva B. McCallum*

THE WORD NURSERY, as used in church schools, has several meanings, though these are sometimes confused in local usage.

In former years children too young to go to Sunday school were said to be on the Cradle Roll. This usually meant only that they were on a list of names of babies in the church constituency. Sometimes this list was a chart; again the names were written on small paper cradles or other designs and hung together with ribbons. When first used, this chart was displayed in a general assembly room or in the only room in a church. Here it could be seen by all members of the family but usually it did not add to the dignity or artistic appearance of the room. It was then banished to the children's department, where it was seldom seen by parents or grandparents and held little interest for the children.

When a more adequate program for young children and their parents was initiated and when cradles were no longer popular, the name Cradle Roll lost its meaning. The need for a better name was studied by the children's workers of the various denominations as they cooperated through the International Council of Religious Education. This resulted about twenty-five years ago in the authorization of the term Nursery Department to include the total program for all children from birth to four years of age, including the church nursery, the nursery class, and helps to young parents.

The church nursery

The *church nursery* is the room where the babies stay when they are kept during the church hour. The purpose of this room is, in the main, as a convenience to young parents who are thus free to attend the church service. There is objection in some circles for having such provision, it being thought dangerous to the health and emotional stability of very small children to be brought in contact with others in a strange environment. Certainly health needs should be considered first, since a church nursery is provided primarily for physical care of children rather than for educational value. Sanitary conditions, fresh air and sunshine, warm floors, and competent care are some of the essentials. When these needs are met a nursery for children under three, or under two years of age, may help parents without being a danger to the children.

Older children should not be allowed to stay in the same room with the babies. The different ages for which a nursery may be provided may be shown by placards on the door reading "Babies under Two" or "Children under Four." Children under school age is the limit in age range that can ever be grouped together. Otherwise there is danger of contagion from children who go to school. If older children are to be taken care of during the church hour, there should be a special room for them. The best way to do this, of course, is to provide an expanded session or special occupation suited to each age in the different class rooms. There are challenging teaching opportunities in such informal groups to trained teachers and parent assistants.[1]

The church school nursery

The church nursery may also be used during the church

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school hour for the babies whose parents are attending classes. This room may be called "Parents' Room and Enrollment of Preschool Children." Such a designation indicates to all who see it that the church is including the home in religious plans for children. New parents who leave their children there are asked to give necessary information and are shown materials for home use. In the meantime the new child may be making his first adjustment to a small group of children in the same room, or in an adjoining room. A parent must be near for one or more sessions to protect a new child who may be frightened, or to keep him from crying which causes an emotional strain on the other children.

Guided observation of children's activities beyond the parents' table or through a screened doorway gives ideas for home use. It also shows parents the limitations in what the church can provide by way of religious nurture. Parents should not be encouraged to feel that any church can relieve them of further responsibility, or that it is their duty to take a child to a crowded space in a church school.

The nursery class

The name *nursery class* is the one accepted for the educational program for the three-year-olds. If this term is considered literally it shows the idea underlying it. A "class" suggests an environment for investigation and discovery similar to the provision for a laboratory or field class. A "nursery" to one young teacher suggested a plant nursery. The combining of the two terms, nursery and class, suggests a teaching and learning situation in which there is time for growth without forcing, protection from harmful influences, and nourishment in a form that can be absorbed and used. It suggests, also, something different from the usual classroom arrangement.[2] Little children need to move about freely. Interest is awakened and understanding aided through their investigation and use of various materials, such as, blocks, crayons, flowers, and the like. Ideas of religious value are absorbed and become a part of life when children relate them to the things they are doing. It is only in this way that Nursery Class teaching can have permanent influence upon Christian growth.

In large churches where a number of one and two-year old children are brought to church school, adequate space and play and rest equipment should be provided for them. Some such churches have rooms called "first year," "second year," and "third year." This is convenient and is a designation clear to everyone. However, there is danger that some may think having such rooms for each age means that a total program of religion is provided for these children. No church should forget that encouraging religious guidance in the home is its chief task and should not let it be thought that the church plans for its children as though they were all orphans.

Help to parents

In the past, records were chiefly used to supply a waiting list for future attendance. Nowadays records are kept to help in planning for individual interests and needs of the nursery child and his parents. "Get Acquainted Blanks"[3] are provided for this use. Sometimes charts with the babies' pictures are displayed effectively with special plans for Family Week or Religious Education Week, and to call attention to exhibits and literature for parents.

As indicated throughout, the important thing that a church can do for a nursery child is the help it can give his parents in providing a religious environment in his home. It is not necessary to have a nursery at the church in order to do this. The values that are most important may be included in plans such as:

Providing materials for young parents, to help them create a Christian atmosphere in the home.

Providing materials for children to be used in their homes—simple prayers, stories, songs, etc.

Special sermons for young parents and guidance through letters from the pastor and the nursery department leader.

A consecration or baptism service for each child and his parents.

Occasional weekday sessions for parents and children.

The use of opportunities in the community for better service to little children; such as "well baby clinics," special family counseling services, etc.

Improve the nursery department

There has been noticeable progress in child welfare work during the last half century. The contrast is evident when one remembers that less than a hundred years ago children worked in mines, in places too crowded for grown men to move. There has been progress, also, in recognizing the special needs of very little children in church work. There was a time, not long ago, when the chief attention given to the little children was to have them appear in entertainments provided for adults. This has been called a form of child labor. Some churches have been developing a more effective program from year to year, and are now ready to meet new opportunities to help young parents and their children. Other churches have kept their plans and objectives about the same as they were when the Cradle Roll was first used about seventy-five years ago.

There are several reasons why nursery department work may be neglected. It may seem to be separate from each of the major programs of the church and, therefore, not included in the planning for any of them. Very little children cannot speak for themselves and their needs may not seem urgent. Trained nurses or teachers who recognize their needs probably do not have a major part in program planning. Any new or different program of a church must be given special attention if it succeeds. This attention should be given to preschool programs as it has been given, year after year, to special projects for young people and to the vacation school and other programs for school-age children.

In fairness both to little children and to the future of the church, continued improvements should be made in the service of the nursery department. The greatly increased birth rate at the present time and the general recognition of the importance of the first years of life should challenge each church to improve its program for the youngest children.

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[1] See "The Expanded Session" in *The Nursery Department at Work* by Elizabeth Whitehouse.

[2] See "What Every Superintendent Should Know About the Nursery Department," by Rosemary K. Roorbach in the June 1946 issue of the *International Journal*.

[3] See *Learning in the Nursery Class*, by Eva B. McCallum.

Are you a lazy listener?

By Judith C. Waller*

WHAT ARE YOU, either as a religious education leader or in your personal capacity as a professing Christian, doing to promote the cause of religion by radio? Have you stopped to think of the role that you, as a listener and as one who has the ear of listeners, might play in promoting Christian fellowship? Do you know how you could cooperate in the broadcasting of religious programs? These are some of the questions which you should be asking yourself. It probably never occurred to you that there was anything you should do. The radio was there to be turned on and off at will just as your whim dictated.

I would like to ask you to take enough time out of your busy week to learn what is available on the radio for your listening pleasure or information, not just the programs coming over one station but those being broadcast over all stations in your community. You might counter that you know what is available, but do you? I doubt very much that you do know all of the programs you can listen to. By "listen to" I mean really sitting down and concentrating on what you are hearing, not just turning on the radio as background to your reading or talking or the doing of your many chores, although there is a time when radio may be used for this purpose.

During the course of every week you make many decisions on how you shall spend your leisure time: which movie to see of the several running; which book to read from the thousands in the library. Illustrations could be found in every phase of your daily activity. The point is that your judgment on what is good or bad, what interests or does not interest you, is arrived at through some thought. So should your judgment on what is good or bad in your radio fare be based on forethought. Worthwhile listening too seldom is intelligently planned. Indeed, we are lazy listeners.

You, as the listener, and the station manager, as the broadcaster, are the keys to intelligent radio programming. The manager or owner is interested in serving the community as well as being under an obligation to do so. The listener can aid in many ways.

For those programs other than purely commercial ones the program director must turn to individuals, organizations, business, professional, educational, and religious groups for counsel and help. Frequently such groups accept radio time for purely selfish reasons. It is the station representative's business to see that each program contains those elements which will interest the largest number of people. The activities of the officers of a local club or organization are of interest to all the listeners of the local radio station only if those activities touch the community as a whole. No organization, therefore, has the right to ask for or accept time merely to give its officers a chance to talk. In the same vein, no church or religious group has the right to ask for or accept time merely to give "the preacher" a chance to be heard outside the four walls of his church unless that minister can offer the community a message far beyond denominational lines, a message of real spiritual sustenance.

The Protestant church has been backward in its understanding of the vital part it could and should play in this whole new field of communications. Where others have gone ahead in acquiring knowledge of techniques and program structures in an endeavor to meet the varied competition which any program schedule presents, most of the Protestant denominations have been slow in acquiring that knowledge; slow in understanding what that competition means; slow in realizing that if they are to use radio, they must present the same vital, constructive, and forceful front that is being offered through other groups.

To meet this need some cities and towns have set up cooperative radio councils through which all religious programs have been channeled. Too often the committees appointed to help the elected chairman have lost interest after a few weeks. Inadequate budgets have been subscribed to carry on the work. Time has been secured from all of the radio stations in the community without a full realization of how that time is to be filled. The burden becomes too heavy for the chairman, one of the pastors in the community, to carry with all of his other obligations and responsibilities; and before too long the whole program is dropped, and once again religion has been given a black eye "radiowise." It is not to be wondered at that many radio station owners are indifferent to the demands of religion and are cynical of the outcome of its attempt to use the medium. To do a good job money, real cooperation, and a great eagerness for accomplishment are necessary.

Whenever an advertiser buys time on the air, he does everything possible to make the listener aware of his program. It is his duty to help the program become a success in order to move goods from his shelves. It is not enough to plan and present a program; there must be motivation following the scheduling. Too often planners and builders of religious or organizational programs have neglected to publicize or promote their program once it is scheduled, and people have not been advised of the plans in advance or the time and station where the program might be heard. That is one fault; the other, and more important one, is that even though people have been advised, they, likely as not, do not bother to listen. Is this true in your case? Do you take time to tell others of the program, to write the station complimenting the manager on scheduling it, or do you ever express to the participants your interest and gratitude? Unless you do these things, thus giving the program the support it deserves, you are not helping to spread the cause you believe in and should support. In other words, in every sense, instead of being a good listener, you are being a lazy listener.

I would urge all of you to give this whole subject your most thoughtful and serious consideration if it is important to you to see that the ideals for which our Christian church stands are to be spread effectively through this most powerful means of communication. If ever we need ideals in this troubled world, we need them today. Let all of us, therefore, assume part of the responsibility of helping those who are trying to use radio as an instrument for good by being intelligent, constructive listeners instead of merely lazy ones. In so doing, we are aiding our church, the radio station, and ourselves, thus becoming a constructive force in our community. Don't, I beg of you, continue to be a lazy listener.

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Would your community be different

If it put into effect the recommendations of the Committee on the Community Approach to Religious Education?

By John W. Harms*

THE CHURCHES are concerned about the increase in delinquent behavior and crime among children, young people and adults. But what should they do about changing those conditions in the community which produce delinquency and crime?

Is it all right for a local church to be detached from the moral problems of the community about it, being concerned only for the spiritual life of its own members? Or are there fundamental Christian reasons why they must be concerned about the community of which they are a part? If so, how should that concern be expressed?

Traditionally, much of Protestant Christianity has placed its emphasis upon the individual's relationship to God and the worth of his personality. It has tended to discount the Christian responsibility for social organization. However, our newer and better information about the nature of human relations makes it clear that one cannot talk about an individual apart from the social organization on which his very existence depends.

For the first time in the history of the religious education movement, a formal official attempt has been made to answer these questions. This has been done by the Committee on the Study of Christian Education.[1] A special section of this Committee gave particular attention to "The Community Approach to Religious Education." Its report grapples with these questions and submits the following conclusions for the consideration of local churches, denominations and inter-church and interdenominational organizations, local, state and national.

1. The community is one of the most powerful educational forces for good or evil in our civilization. Churches should take this into account as they undertake to develop Christian personality.

Consider the effect upon the personalities of people of such community influences as newspapers, movies, radio and commercialized recreation. Or consider the influence of commonly accepted standards of business or professional practice. And do not overlook the importance of local politics, of racial and other social attitudes in the community as educational factors which are influencing personality for good or evil.

There are all kinds of "schools" in the community which are informally but profoundly influencing the lives of boys and girls, young people and adults, sometimes more than do the local churches. Somehow the churches must get at these powerful educational forces, transforming them if possible and harnessing them to the task of developing Christian character. This is the community task of the churches.

2. Churches must be concerned for the community because life itself as well as the inherent nature of the Christian faith demands it.

From the very beginning of life, persons are "involved in relationships of an institutional character." There are no exceptions. The individual is born into and normally does not exist apart from the family which is one of the basic institutions in community life. As he grows to maturity these relationships become increasingly complex, and involve the home, church, school and many economic, political and social factors.

These relationships need to be guided, evaluated or judged by moral and religious standards, just as the individual needs such guidance. For Christians this means a rigorous application to community life of the principles of the Christian faith as revealed in the life and teachings of Jesus Christ.

The concern of the churches for the community arises out of the inherent nature of personality, the structure of social relations, the nature of God himself, the application of the Christian ethic to life, and the nature and mission of the Church itself. This is the considered judgment of the committee.

3. The churches of a local community have collective or corporate responsibilities which they must assume through interchurch and interdenominational organizations.

There are at least fourteen specific educational functions which the churches should recognize as their collective responsibilities in the community. They are:

a. Community-wide fellowship and sharing of experience in Christian education;

b. Ecumenical education, that is, specific education in the world-wide movement for unity and cooperation among the Christian churches of the world;

c. Active concern in the churches and in the community for public education;

d. Developing public opinion favorable to Christian education through publicity and public relations;

e. Cooperative efforts to reach all the people with Christian education through: (1) weekday church schools; (2) summer vacation religious education activities; (3) radio education; (4) community surveys to locate the unreached; (5) annual or periodic community visitations; and (6) community-wide emphases on religious education through special, seasonal observances;

f. Cooperation in community coordinating councils of character-building agencies;

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[1] The Report of the Committee on the Study of Christian Education is summarized and explained in the book, *The Church and Christian Education*, by Dr. Paul H. Vieth, published by the Bethany Press, St. Louis, $2.50. The full report of the seventh section, "The Community Approach to Religious Education" can be secured from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago 1, Illinois, at 40c a copy, mimeographed.

g. Educational undergirding for effective community social action by the churches;

h. Religious education needs of unfortunate people in public or private institutions of care; and

i. "Collective self-service" activities to strengthen the religious educational programs of the local churches themselves; for example, community leadership training schools, conferences, cooperative supervision of local church programs, etc.

There should be agreement among the denominations regarding these common responsibilities and then there should be a definite assignment of them to interchurch and interdenominational organizations for the coordination and unification of their efforts to meet community needs.

4. The mission of the churches to community life must be given a central place in the work of each denomination and each local church, and therefore in their educational programs.

When implemented effectively this will be a new note in the life and work of local churches in America. The plain fact is that there is in Protestantism today a more conscious sense of responsibility for the mission of the Church in Africa or India or China or Japan than there is for the mission of the churches to the community.

Community responsibility is not an elective nor is it marginal for either the individual local church or for the churches collectively. It is a must and it is central. When this new statement of basic policy finds its way into the practice of American Protestantism a new passion for the redemption of our social relationships should develop. Interchurch and interdenominational agencies should take on a new importance and develop new power.

5. An adequate educational strategy for community change requires a sound and comprehensive program of citizenship education and action.

The preservation and extension of the democratic way of life and its institutions depends upon the ability of Protestant Christianity to undergird them with "a vital religious faith and an adequate expression of that faith in the community" (p. 16). This mission of creating moral order in community life involves change in patterns of social organization which the churches must help to bring to pass, but in such ways as are proper functions of the churches in a democratic society. The religion which is capable of inspiring and guiding democracy must itself practice democracy and not approach the community in the totalitarian spirit of domination.

Needed is a sound philosophy and practice of social education and action which will meet these specifications. This will be the sharp cutting edge of the churches' mission to the community. Involved are the problems which have baffled Protestantism from the beginning of the Reformation: The relationship of freedom and democracy to community organization; the role of the Church and the responsibility of Christians as citizens in regard to political questions; the relationship of Church and State; and other problems.

The committee's answer may be summarized in this way: Christian education must make its contribution to the creation of moral order with an effective program of citizenship education and action. Christians as citizens, not the churches as an organized political agency or secular pressure group, are the clue to a sound Protestant strategy of community action. The churches' members must be enlisted and trained to discharge their obligations as citizens, through the exercise of their voting franchise, through participation in political parties and through their daily vocations as farmers, business men, teachers, lawyers and doctors.

6. Public education should be recognized as a cornerstone of a comprehensive Protestant educational strategy, and its welfare should have a new and strong emphasis in the churches' mission to the community.

The public schools have been taken for granted so long by the churches that it comes as something of a shock to many people to realize that for better or worse they are one cornerstone in the total educational program of Protestantism. If then the public schools become secular, as they often tend to be at the present time, what will this do to the Christian faith of Protestant Christians?

The committee wrestled with this problem of how religion is to be related to public education and with the problem of Church and State, and made a number of concrete suggestions. It urged that Protestantism face three problems within the framework of an educational policy which is committed to public education. It declared against the establishment of Protestant parochial schools, as a few leaders are beginning to do at this time; and it declared for a new vital Christian concern for the welfare of all aspects of public education by Protestant churches.

The committee urged "bold experimentation with new patterns of relationships between public schools and the churches of a local community," and recommended that a program of liaison relations between interchurch councils (local, city, state and national) and the public schools be undertaken at once in order to carry forward a search for the new solutions which are needed.

7. The churches should be concerned about the agencies of informal education, inspiring, undergirding and assisting in the coordination of their activities into a unified community-wide program.

The Four-H Clubs, the "Ys," Scouts and 1250 or more other agencies of recreation and informal education are concerned about the welfare of children, young people and adults in America. The committee recognized that these agencies, voluntary and governmental, constitute a tremendous resource for the churches. However, it found serious problems of relationships among the agencies themselves although on the national level some progress is being made in finding solutions. Also, there are serious problems of relationships between the agencies and local churches and denominations.

The field of need is so undeveloped that the committee undertook only to suggest principles for exploration and experimentation. The churches should be leaders in such pioneering. "They should encourage these agencies, use them and provide leadership as well as specialized skills to help them realize their fullest potentialities for character development."

When the findings of this report actually become a part of our practice in Christian education, we may expect some profound changes in the work of local churches, as well as the denominations and interchurch and interdenominational organizations on all levels. We shall have taken a long step toward making Protestantism a dynamic Christian factor in shaping the future of American culture.

Young people in the rural church

By Eugene Smathers*

TAKE a small country church with only ten or fifteen boys and girls over twelve years old. Is it important to give serious attention to the religious training of these young people and to provide a special program for them? I believe it is. Not only is it important to populate the country areas with Christian adults, but it is still true that a large number of young people move from the country to urban and industrial centers of population. People reared in the country will continue to play an important part in both local communities and the life of the nation. The church has an opportunity to see that its own young people become adults whose lives and influence will be an expression of intelligent Christian personality.

For several years I have tried to make the church of which I am minister the integrating and serving center of the entire life of the community. In this church considerable emphasis has been placed on the program for young people. On the basis of this experience I suggest the following as some of the basic principles for a church program which will interest and meet the needs of rural youth.

Special interests of rural youth

A church program for rural youth must be based on their special interest and needs and not on those of youth in the city. Too often the rural church has been compelled to use materials and methods which were prepared by urban leaders for urban youth in urban situations. The program to be effective must grow out of the actual situations faced by young people who live in the country.

Rural young people live in the midst of a world of living things, many of which man had no part in creating, and out of this relationship to nature grow many of their interests and needs. Soil conservation is much more important to them than urban housing, and the relationship between land owners and tenants is a greater problem than that between labor and management. All young people need adequate recreation, but naturally the type of recreation possible in a rural community is different from that in a city. Projects which require large numbers of youth and much equipment are not possible in most rural situations, but by the use of local resources in meeting local needs simple yet significant projects are possible.

As for materials, leaders of youth in rural communities should be familiar with those prepared by agencies working for the development of rural life—materials dealing with such subjects as soil conservation, land tenure, rural health, rural education, farmer-labor relationships. The Bible itself is a rural book and is an excellent source for ways to apply Christianity to the needs of rural folk.

Recognize values of rural life

The church program for young people must interpret the spiritual values of rural life and stimulate action toward a fuller realization of these values.

The small community itself is a value with spiritual implications. One of the chief characteristics of the small community is its intimate personal relationships, in contrast to the relative impersonality of the city. It is much easier to apply the principle of Christian neighborliness among neighbors who know each other. The usual church

The church has a responsibility to help young people to feel that rural vocations, especially farming, are splendid opportunities to become fellow-workers with God.

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program for young people does not always capitalize on this opportunity for providing guidance in Christian relationships.

One important contribution which leaders of rural youth can make is simply to point out the values of these intimate face-to-face contacts and to provide opportunity for the discussion of the application of Christian principles to

An interracial work camp visited us two summers.

them. Service projects for a person or family known by the young people can be more personal and effective than that done on behalf of a stranger. Cooperatives, organized to meet certain local needs, can provide a fruitful means of applying the Christian principle of love to concrete problems of everyday living. I have known of youth groups which have spent an entire winter's discussion studying their own community, its needs and opportunities, and seeking to discover the contributions which youth could make to community development.

The primacy of the family in rural life is a value especially significant in these days of family disorganization. One of the most effective ways in which the rural church can help rural youth prepare for Christian family life is an indirect approach, namely that of dignifying and making more Christian the present life of the families in which the young people are being reared. In other words, the church should encourage and guide parents in making present home life more satisfactory and wholesome. More directly, the rural church can provide the opportunity for youth to study and discuss the fundamental principles underlying Christian marriage and family life. Because neither the homes nor the schools were providing any education in fundamental sex relationships, we have endeavored to do so in our church. We have also felt that it was not enough just to teach the principles of Christian marriage and family life, but that the church has a responsibility to help provide some economic base upon which stable home life can be built. This we have been trying to do through a church homestead project. Churches in other situations can discover other ways of helping at this point.

The dignity of work is another value upon which the church can build as it endeavors to guide youth in vocational choices. The church has a responsibility to create a satisfaction in rural living and to help young people to feel that rural vocations, especially farming, are splendid opportunities to become fellow-workers with God. Man's moral relationship to the soil and its life-giving resources needs to be understood and appreciated by rural youth. This relationship should be a basic element in stewardship education and action.

The Youth Lord's Acre projects not only train in stewardship and provide a means by which young people can contribute to the support of the church at home and abroad, but they are also an effective means of relating religious conviction with daily life. The consecration of the Lord's Acre projects on Rural Life Sunday, in the spring, makes possible the relating to worship of all planting in the community and nation. The dedication of the produce at a Harvest Festival, in the fall, can be effectively used as a symbol of the dedication of the entire harvest to the Great Provider.

Issues which really matter

The issues which young people are asked to discuss should be ones that really matter to themselves and to the community and to the world. Perhaps we feel it more in the country where a divided church is a serious handicap, but it sometimes seems that much so called Christian action is geared not to the transformation of individual and social life but to the continuance of the church as an institution and to the preservation of some pet, but petty doctrine. Rural young people want a religion that functions in actual life, and the church must help them find it.

The church must therefore continue to provide young people with the opportunity for the study and discussion of the principles of the Christian faith and of the application of these principles in personal and social life. Therefore the church must be prepared for all types of meetings by its young people: not only the regular Sunday and weekday youth meetings, but also conferences on a community level, where churches cooperate, or on the parish level, where two or more churches are served by the same minister.

The church that has tried to keep all youth activities within its own walls has overlooked one of the most fruitful learning situations—study and discussion of local community problems in community organizations other than the church.

Cooperation with other groups

This leads at once to the possibilities of cooperation with other youth agencies in developing the total youth program in the community. Too often the rural church, along with other agencies, is guilty of competing for the time and interest of young people, rather than seeking to work out a unified, correlated community program which will more adequately meet the total needs of all the youth. Among the agencies with which the church should cooperate are: 4-H Clubs, Boy and Girl Scouts, youth branches of various farm organizations, school groups, county and regional denominational and interdenominational youth organizations.

The church should encourage its young people to participate in community projects and provide some guidance for so doing. They can make valuable contributions to such community projects as community fairs, picnics, church and school improvement, roadside beautification, playground and community park development. No matter which

organization initiates these activities, the young people through them are gaining valuable experience in Christian citizenship and in civic responsibility and community spirit.

While talking about cooperation with other groups, we might mention cooperating with the adults in the church and the community. One of the advantages of the small church is just this opportunity, but it is an advantage not always used creatively. Too often the typical rural church program is completely adult centered, and even the children are expected to have adult interests. And yet here if anywhere is the opportunity to make of the rural church a Christian fellowship which cuts across age-group lines and which gives spiritual significance to actual living which is an interaction between various age groups.

Broadening of vision

The church program for rural youth should have as one of its fundamental objectives the broadening of vision and understanding. This is especially important in view of the relative isolation of rural young people. They need interracial and intercultural fellowship. We have sought to provide this by a planned effort to bring as many visitors from differing backgrounds as possible to our community. An interracial work camp for two summers, with the campers living as an integral part of the community, provided a very effective demonstration of world-wide Christian fellowship. It also gave the youth of the local community the privilege, otherwise denied, of personal acquaintance and friendship with boys and girls of other races. Such fellowship and understanding helps to prepare rural young people for the interracial contacts that are inevitable in adult life.

Youth contributions to missions and to overseas relief can be a means for enlarging their world understanding and concern.

Flexible organization and modern methods

The program for rural youth must be flexible, in both content and organization. Not only do the interests and needs of young people change, but so do also the actual ages of the young people themselves. At one time there may be a majority of older youth in the total youth constituency, and shortly thereafter the junior high group may predominate. The organization must be flexible enough to meet such a changing situation.

Newer methods of teaching should not be overlooked because they are not traditional. Visual education has proved to be especially successful in rural churches, among both youth and adults—probably more effective than for city folk. More and more rural churches have electricity and many have begun to build up libraries of visual aids of the less expensive kinds. Even though movies are not feasible, slides and filmstrips have been found very useful, both in worship and in education. The churches in a parish or in a county could wisely purchase the necessary projectors together, especially the more expensive sound movie equipment, which can then be passed around as most needed at the time.

These elements of a rural youth program are not dependent on sustained professional leadership. Even churches with only the part-time of a pastor can put them into effect, provided there are lay leaders with sufficient concern to give the necessary time and effort. No work is more important or more rewarding.

Education for marriage

What young people think the church should teach

By Ruth McAfee Brown*

A FEW WEEKS AGO there appeared in the *New York Times* this succinct comment:

"At the very height of the rage for vitamin pills in every home, educators and the clergy lift their voices in great numbers and declare that the American family must be revitalized. Where have they been all this time, for goodness sake?"

Where have we been? Mostly neglecting any nurture whatever of homes that are nominally Christian homes! We have assumed all along that young people know, by blind instinct, how to create happy, successful marriages. And now the church must shoulder a very real part of the responsibility for broken homes and for all the misery that goes along with them.

This past summer I attended a round of summer conferences where I helped in Seminars dealing with Christian family life. These Seminars were for high school, college and young adult age young people. Before starting them I asked a young leader in the Presbyterian Westminster Fellowship just what he felt young people would want to discuss in these Seminars. His reply was quick and clear. Said he, "I'll tell you what young people want from the church in the field of Christian family life. They want to know what is involved in marriage and what their responsibilities will be when they marry. They want to be sure their homes won't break up as so many homes are doing today. The church has got to prepare us for marriage because our parents aren't doing much to help us."

Over and over again last summer this same idea was expressed and discussed frankly. And I kept asking, "Tell me what you mean by being prepared for marriage. What do you want the church to tell other young people?" Here are the answers I received:

1. A happy marriage doesn't just happen

The question was asked in one Seminar, "When do you think preparation for marriage should begin?" One boy replied, "The minute you're born." In every case the young

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people expressed their feeling that the home was the best place for getting ready for marriage, but alas! when a further question was asked as to whether they were getting it at home the universal answer was "No." An occasional person would disagree, but for the most part homes seem to be failing at this point.

Here is the first definite challenge to the church: to rouse parents to see that by their example in their homes, by their intelligent, patient, casual answering of questions about sex, by their wise counsel as to the utmost importance of the choice of a wife or husband, they are preparing their children for a happy marriage.

In every Seminar some young man or woman made the point that young people ought to be taught somewhere that marriage has to be worked at, that happiness doesn't just happen without tremendous effort on the part of both husband and wife. Several young people stressed the importance of the example set by parents who love each other and who surround their children with love and affectionate understanding. The matter of democratic family life where each member of the family is allowed to have a voice in the government was discussed and admitted to be one of the qualities that makes for happiness in a home.

2. Choosing the right life companion

It was agreed unanimously in every case that young people need to face the fact that one takes into marriage all his personality traits and that they do not change overnight because one is married! Since personality traits do not develop easily, there should be more discussion both at home and in church groups of the traits that make for happiness and those that promise misery and heartache. Selfishness and self-centredness do the most damage; temper comes close to them; stubbornness and obstinacy, rather than "give and take" attitudes, may cause trouble. Religious sensitivity and interest in the church were always mentioned as traits to look for as you choose your life companion, as well as an ability to play and have fun together.

Much discussion gathered around the idea that very early perfectly normal girls and fellows should work out the requisites they want to find when they ultimately make their choice. One girl, when asked whether she had ever done this, replied, "Yes, I have. I know several things right now about the man I'm going to marry some day. Of course I must love him, but along with my love have got to be three things. First, he must be personable so that my family and my friends will like him and I can be proud of him; second, he must be socially conscious about conditions in our world; and third, he must be religiously sensitive." Within these three characteristics there can be large variations, but this young woman had made for herself some high standards which were immediately put into every waiting note-book!

The church needs to discuss with its youth what they must look for with the utmost care when they choose a companion for life. How many broken homes of today could have been saved if a husband or wife had done just this before marriage!

3. Getting right attitudes and information about sex

There is a common misconception that marriage preparation involves only sex instruction. The writer was interested to discover that even in the minds of young people sex is not all that is important. However, in any course on marriage, sex must be treated adequately and must take its place along with other aspects of marriage. The Seminar members were eager to have the names of the latest and finest books on sex relationships. In each Seminar, young people were urged to be thoroughly informed and to interview not only a minister but a well qualified doctor before marriage, so that sexual adjustments will be made wisely. One boy, when asked whether he thought his church should give him this information replied, "If my home doesn't give it to me, can you think of any better place for me to get it than in church?"

Young people in summer conference seminars said frankly what they thought about education for marriage.

It is encouraging to discover how many churches are including speeches and discussions on sex in their young adult groups, with invitations to competent physicians to handle the subject intelligently. Along with such a speech, however, will come another on "How to get along together" by a psychiatrist, and one on "Where does religion enter into marriage?" by a minister.

4. Learning how to balance a budget

Over and over again young people express an anxiety about money. They hear controversies at that point in their own homes. Can the church help to prepare them for handling their money affairs efficiently and wisely, for proportioning their income and outgo so that some goes to others and some is saved? Marriages might be saved from shipwreck by this kind of preparation.

5. Discovering the place of religion in a home

The most pertinent question for many young people today is how important religion really is. An amazing number of them are facing inter-faith marriages. The Federal Council booklet, "If I Marry a Roman Catholic" always runs out before any other piece of reading material. Interviews are apt to revolve around the question, "Can a wife have her own religion and a husband his?" Long discussions ensue after this question has been opened.

One boy voiced what many young people seem to be

feeling when he said, "What we need is Christian homes—homes where character building is emphasized, of course, but where religion means much more than just having grace at the table, prayers at bedtime and going to church on Sunday. We need homes that clarify the Christian faith for us." It might be noted here that family worship is largely non-existent and young people hardly know what you mean when you try to talk about it.

How much the church has to do for its young people in making them think through the importance of taking God into their marriage, recognizing that "it is too great a venture to undertake without the help of God"! A home as a unitary cell in the Kingdom of God might well be held before young people as their highest ideal.

The Church should discuss with young people what they must look for when choosing a companion for life.

Counseling is rewarding

There were other suggestions made for preparation for marriage, such as understanding the difference in the emotional life of men and women, the necessity for larger families to avoid race suicide, and the like. But perhaps enough have been mentioned to show how broad a field preparation for marriage is.

I should like to add that I have been heartened immeasurably by the testimonies of younger ministers, leaders in these youth groups, who say that they are finding premarital counseling one of the most fruitful parts of their ministry. Some of them are spending many hours in several interviews with young couples before marriage. Some are exacting a promise from a couple that they will read *Harmony in Marriage*[1] before marriage, and a copy of that excellent little book is given to them to keep for reference after marriage. Some pastors are gathering together a "Marriage Kit" which contains a number of helpful leaflets and booklets as well as *Harmony in Marriage.* A denominational office recently assembled an introductory packet of materials, including an up-to-date bibliography in the field of counseling, and the demand far exceeded the supply.

Counseling takes skill, study, prayer, books, courses in summer institutes, consultation with consecrated, trained experts. But it pays rich dividends in terms of happy marriages and in terms, too, of the entrée it gives a pastor later when difficulties may arise in one of the families in his parish. The challenge to ministers and to directors of religious education of today in this field is to answer the Chicago Judge who declared recently that the chief part of the remedy for the appalling number of divorces will have to be provided by the churches through pre- and post-marital counseling. "When cases reach the divorce courts," he said, "It is too late for remedy."

Where have we been?

Where have we been? I agree with the late Dr. Ernest Groves, a pioneer in the field of marriage preparation, who used to say that the clergy are not lacking in concern about marriage but they are too apt to be content with spasmodic, occasional efforts to do something about it. Every church should look carefully into its planned program for the coming year and see just how much it is going to do about preparation for marriage at the high school, college, young adult and pre-marital level.

Dr. George Buttrick has summed it all up by saying, "We are proposing today a recultivation of the home as the best school for Christian nurture. It will mean for the Church a recasting of its program. Its new emphases will be more intensive training for young people for marriage and home making, better counseling of those seeking marriage in the church, and finer and more constant help given to parents in a task which is primarily their task."

[1] By L. Foster Wood. Federal Council of Churches, 297 Fourth Ave., New York 7, N. Y.

The Beginning Teacher

Those children I teach

By Anna Laura Gebhard*

This is the fourth in a series of incidents in the experiences of a teacher just beginning her work in the church school.

DEAR SIS,

Meet my pupils. They just tumbled out of the front door onto their bicycles to beat the darkness home. Our class takes its turn next Sunday morning in leading the worship service and the task called for some planning and practise. They stopped here on their way home from school.

I was a little worried over whether I could be as helpful

* Methodist Parsonage, Litchfield, Minnesota.

as I should as they planned for the service. But I needn't have worried. Not with Marian in the group. She's a capable, eager child—sometimes too self-assertive. But her confidence bolstered all of us—especially her teacher. I can see her now, as she will lead the department Sunday, her clear, confident, voice reading from the Psalms: "I was glad when they said unto me, Let us go unto the house of the Lord."

She brought Shirley with her. I wish Shirley were as dependable as Marian. She's often late to Sunday school, and is absent frequently. She'll accept responsibility for a report in class, then not show up when we're depending on her. I wonder if the indifference of her parents toward the church influences Shirley. I think they are well-meaning, but somehow their religion doesn't go very deep. Perhaps Janice's teacher thought that of me a year ago.

Jim is our skeptic. He never misses Sunday school; sometimes I wish he would. It's Jim who always has an irritating question or a doubtful remark. Last Sunday, for instance, when we were talking about praying at home, and Marian had told us about their family worship period, Jim interrupted, "My folks don't pray. It's kind of a waste of time, isn't it?" I found myself wondering why so many doubts should lurk in the mind of a ten-year old. I wonder if his parents ever come to church.

I don't know why Jim and Bob should be such good friends. Perhaps it's because Bob's a good pal to everyone. He has several brothers and sisters, and they must have a happy time at home. Sometimes the knees to his pants are patched and his shirtwaist faded, but he's got an eager smile that wins him friends.

There's one boy in the class I need to know. Ted doesn't come very often, but when he does he's constantly making trouble, like poking at the others under the table. Last Sunday there was a scuffle outside before class time, and of course Ted was at the bottom of it. He had thrown a smaller child's cap into a mud puddle—I think just to attract attention to himself. There's something resentful and evasive about his attitude. And something lonely. Sis, what can the church do for a child like him?

We had a new pupil last Sunday. He came with Bob this afternoon. His family has just moved to town. He's a quiet child, trying to find a place for himself in his new surroundings. I remember when we moved here how hard it was for me to get acquainted. I wonder about his mother. Has she met her neighbors, or come to church yet?

Just two months ago when I first began teaching, Marian and Shirley, Jim, Bob and Ted were just faces to me. The lesson in the book seemed very important. I didn't think about Jim and Ted and Shirley when I was preparing to teach it. And now, Sis, I can't sit down to look over next Sunday's lesson without thinking of Marian and Bob and the rest. I'm teaching boys and girls, not words out of a quarterly—and I think I teach them better as I get to know them better.

Dear Sis,

I just came home from our junior department workers' conference. Mrs. White, our superintendent, spent the whole evening underlining one sentence in the preface notes of our teachers' quarterly. "Visit the homes of your pupils." I'd seen those words before, but hadn't paid much attention to them. No Sunday school teacher that Janice and Jerry have had ever called on me. Anyway, why don't the parents call on the teacher? In public school we don't expect the teacher to visit the parent: we expect the parent to come to the teacher.

But maybe I've been wrong. Perhaps I'd understand skeptical Jim and resentful Ted better if I called in their homes. You know, Sis, how fearful I am about rushing into strange situations. Maybe Mrs. White would make a few calls with me till I gain a little confidence.

And I don't know when to call either. I understand Ted's mother works at the mill and her hours are irregular. When can I find her home, and not weighed down with housework?

Isn't it easy to find excuses? Yet the thought that I can teach better if I know the homes of Ted and Marian and Bob, spurs me on.

I'll let you know how I make out.

Dear Sis,

"How do you do, Mrs. Scott. I'm Mrs. Jones, Marian's Sunday school teacher." How foolish of me to have felt hesitant, Sis. Mrs. White and I have spent a wonderful afternoon calling, and I've made many new friends. Why have I waited so long?

I didn't realize, for instance, that Marian has twin brothers, aged three and a half, to mother. Little wonder she extends her managerial abilities to the boys and girls of her class.

"To think you're interested enough in Shirley to come and call," her mother said when we introduced ourselves, "I'm afraid we haven't given the church much of a chance. There are always so many other things. But last Sunday morning Shirley insisted on staying home from the fishing trip we'd planned because she had a part in the Sunday school service."

Jim Reynold's mother is an active club-woman. Sis, should I say "too active"? His dad is a leading attorney here in town. I wonder if Jim doesn't reflect a feeling of insecurity in his attitude of skepticism and doubt. Maybe he needs more loving attention; maybe more chances to contribute to the class would overcome the frustration he must feel at home.

"We've been lonely since we came here," Ben's mother confided, "so it's nice to have you call." I invited her to church and offered to take her to our next women's meeting.

It wasn't necessary for Bob Martin's mother to tell me, "The church means a lot to our home." There was something about the friendly atmosphere that said it, too.

The call in Ted's home tugged at my heart strings. I knew his mother worked, Sis, but I didn't know the family lived across the tracks in a dingy basement apartment. I didn't know his father was an invalid, and that ill health and poverty have produced their natural fruits of insecurity and resentment. I wonder if Rev. Miller knows about that family. I wonder if the friendliness and fellowship of the church couldn't warm that home and lighten the burdens there. I'll be more sympathetic with Ted next Sunday.

Sis, I'm going to be a better teacher because of this afternoon. I don't feel as though I were working alone anymore at this teaching job. My hand extends to the home, and the hands of my pupils' parents are reaching toward the church. How right you were in your last letter when you said, "Christ-like character is taught at home."

Worship Resources

JANUARY

Primary Department

*By Olaf Hanson**

THEME FOR JANUARY: *Water Wonders*

For the Leader

Primary children are full of curiosity at what is happening in the world around them. The month of January holds many interesting things if we but have eyes to see. Wonder can be felt in winter beauty. The miracle of change in water will hold children spellbound. To think about the various aspects of water and its uses will help a small child discover a Power greater than himself in the world, a Power that has created one of the most necessary things in our world and has made it very beautiful as well. Creating wonder in the primary child's mind is one of the first steps in helping him to know God.

May we as leaders stretch our minds to sense the wonder of God's world as we observe the miracle of change in wintertime.

The songs used this month are from *Hymns for Primary Worship*, the Westminster Press, Philadelphia, Pa.

January 4

THEME: *The Wonders of a Waterdrop*

WORSHIP CENTER: A picture of children looking at water drops. If impossible to locate such a picture elsewhere, see the book entitled *How Miracles Abound* by Bertha Stevens, John Day Co. On page 80 is a very suitable picture of dew drops on a blade of grass that could be used. An open Bible placed on a dark red or blue cloth would help make the worship center more attractive.

QUIET MUSIC: Arr. from Bourrée from *Suite for Trumpet* by Johann Sebastian Bach. Read the footnote at bottom of the page 161.[1]

CALL TO WORSHIP: A young girl in the fifth grade wrote this little prayer poem.

RAIN

The little rain drops, drop with ease,
As though they're playing hide and seek,
They land on streets, make puddles too,
And land on people just like you.
Thank you, God, for these drops.

RUTH REHMERT, U. S. Grant School, Dayton, Ohio, Grade 5

CONVERSATION:

Did you know that little drops of water that fall from the sky are millions of years old? If the drops of water could talk what interesting stories they might tell! Are there some things that you have often wondered about water? Would you like to tell us about them? (Encourage the children to share some of the experiences that they have had with water.) Water is such an important part of every one's life that we would die if we did not drink it. Yet it is not only useful but beautiful.

SONG: "The Lord Hath Done Great Things for Us"[1]

STORY:

STRANGE LITTLE WATER DROP

Patter! Patter! Splash! Splash! on the window panes went the tiny drops of water.

"Why must it rain!" said Jerry, "and of course today is Saturday." Jerry was curled up in the soft, comfortable chair by the window feeling bad because the day was spoiled. He had wanted to play with the other fellows. Now the day was ruined, he thought, as he watched the rain make little rivers along the curbs. Everything did look clean and fresh, but oh, how wet it was!

Suddenly it seemed that Jerry was growing smaller and smaller. He had decided to step into a drop of water and find out what was in it. Somehow he had made himself small enough to walk into one of the trickling water drops.

As he put one foot into the water drop, then the other and finally all of himself, he was nearly swept off his feet. Funny long, round, narrow things were moving about and bumping into each other. Jerry thought that if they could have talked they would have been saying, "Pardon me" every moment. But of course they weren't people. These, he knew, were bacteria; no one had told him they were called that, he somehow seemed to know it.

Then there were some little round, marble shaped objects, just like a bunch of balloons bobbing around and hitting each other, only much faster than balloons did. They were tossing the bacteria up and down. There were so many of these, it seemed as if there were millions and millions! One of these caught him and he found himself getting a free ride on a molecule, as he knew they were called. The molecule, he discovered, was traveling only a mile a second! He could hardly keep his breath but managed to say, "This is fun!" A molecule was a little mass of matter which one could not see unless one was very, very, very small. He thought it would be easier to ride on a molecule in ice rather than in water because it would go slower and he could see more of the different shapes of bacteria around him. But it was lots of fun going so fast. He wondered how fast he would be going if the water drop were heated. All at once he knew: the water molecules would fly apart and he wouldn't be bumped so much by the other molecules. It would be comfortable riding.

His church school teacher, he remembered, had told him that in the beginning God had made everything in the world. Of course, Jerry knew that he himself could not have made a water drop. It must have been made by a Mind greater than his. God certainly had made not only a beautiful but an interesting world. Somehow he knew that the bacteria was good and helpful and not harmful like some bacteria that get into water and make people sick when they drink it, and he knew that God expected people to use their minds and be careful of the water that they drank; it must be pure.

Well, he was certainly having the time of his life! Never had he ridden so hard and fast in all his eight years. Crash! three molecules had bumped into his, and he awoke to find his mother shaking him and saying, "Jerry, your lunch is ready. The sun is out and the rain has stopped. You can play now with your friends."

Finished with his lunch, Jerry ran off to find his friends and tell them about his dream.

OFFERING

OFFERING PRAYER:

For our gifts for others,
We thank you, God.
For your wonderful gift of water,
We thank you. Amen.

QUIET MUSIC: "The Lord Hath Done Great Things for Us."[1]

January 11

THEME: *Water for Life*

WORSHIP CENTER: Same as last Sunday except for the pictures that might show an oasis in the desert with people drinking from the stream of water.

QUIET MUSIC: "The Lord Hath Done Great Things for Us"[1]

SONG: The same

CONVERSATION: Last week we learned a little about a drop of water. Water is so wonderful that we cannot live without it. People living long ago in our Bible times felt the wonder and value of water.

BIBLE READING: The people felt like singing when they came upon a well in the hot desert. (Read Numbers 21:17)

STORY: I would like to tell you a story about a little boy who lived in the desert long, long ago. He too, liked water just as you do.

WATER IN THE DESERT

Suppose you were a little Hebrew boy or girl living a long, long time ago and were crossing over a hot sandy desert with your family in a caravan. (Show pictures of camel caravan.) You might have been on the same camel on which your father was riding. The sun was terribly hot and beat down fiercely and made you squint your eyes, so that you could hardly look up into the face of your father, to ask him a question which you wanted answered very much. Finally you did look up and say, "Father, may I have a drink of water from the goatskin?"

Father would answer you and say, "Sorry, son, we drank the last drop of water a short time ago when we were resting. Cheer up, we will be at the next oasis soon." As he says this, he looks up, and shades his eyes as he looks far off into the distance. All he can see as he looks is sunlight on the great hills of yellow sand. The sky is a deep blue. The camels plod on and on, the soft pads on their feet protecting them from the hot sands.

Father looks down at his son, and says, "If you were a camel, you could go for nearly ten days without any water."

The little boy says, "I wish I were a camel, because I am *so* thirsty."

All at once, father says, "Look! I see a speck in the distance. It must be a palm tree." Closer and closer move the caravan and joy springs into the faces of both father and son.

"Now, I can have my drink soon. But father, why do we have to wait such a long time before we can get any water? From where does the water come?"

"The water comes from out of the ground, my boy. Well, here we are at the oasis."

"I am feeling cooler already," says the little boy's mother.

*Teacher, Weekday Church Schools, Dayton, Ohio.

[1]*Hymns for Primary Worship*, The Westminster Press, Philadelphia.

The camels, father, mother, and children kneel down and cup their hands full of water and drink it. How cool and refreshing it is! Then the men begin to set up the tents for the night. After their simple meal of dates, cheese and milk, they sit down in front of their tents and watch the sunset. In the desert, the sunset is very beautiful, the sky is filled with lovely colors. At night the stars shine brightly and the desert becomes cooler. And the caravan of people and camels lie down to rest under the beautiful star-lit heavens.

O. H.

OFFERING

OFFERING PRAYER: "Dear Father, we are thankful for the stars and the clouds and the sky and we are thankful for everything about us. We are also thankful that we may come to this church to learn about you and your ways. We are glad that we have water and the beautiful sky. Amen."

MARY ANN FRANCIS, Grade 5,
Fairview School, Dayton, Ohio

QUIET MUSIC: "The Lord Hath Done Great Things For Us"[1]

January 18

THEME: *The Miracle of Change in Water*

WORSHIP CENTER: A picture of children looking at the sea. The one, "Thoughts of Youth" by Margaret Tarrant[2] probably obtainable from Rudolf Lesch, 225 Fifth Ave., New York, would be excellent. The rest of the worship corner may remain the same as last Sunday.

QUIET MUSIC: "Prelude, Op. 28, No. 7"[1]

CONVERSATION:

The last two Sundays we have been thinking about God's gift of water. Its sparkling beauty, and its usefulness make us want to say thank you for it. Today we are going to learn something else about water. A poem written by a girl in the fifth grade tells us something else about it.

WATER

Water is a little traveler
It travels everywhere.
It travels from the earth to sky
And then down through the air.
Water takes so many forms
As I will soon tell you.
Sometimes it comes down as snow
And often brings us storms.

PATSY MURPHY, Fairview School,
Dayton, Ohio, Grade 5

From where does water come? The little boy in our story last Sunday who was traveling in the desert asked this same question. His father answered that it came from within the ground. What do you think? (Talk together quietly about the question.) Perhaps the following story will help us answer this question and discover how wonderful it is the way water changes.

STORY:

SILVER BUBBLE

Once there was a little drop of water who lived in the beautiful greenish blue sea with hundreds of other little water drops. His name was Silver Bubble. He danced and tossed in the great wide sea all day long. All the little water drops liked to dance except Silver Bubble; he became tired of the same sport all the time. The waves would toss the little drops of water way up in the air, and down, down, down they would tumble. Silver Bubble saw many strange sights. Down deep in the sea were all kinds of fish and sometimes he would be tossed against a sail boat. There was not a dull moment in his young life and yet he got weary of tossing up, up, up and down, down, down. I wish I could do something different. he thought.

One beautiful sunshiny day he was tossing way up in the air above the waves when he felt something happen to him. He flew into tiny pieces breaking all apart. At the same time, instead of falling back down into the ocean he felt himself going up, up, up until he could hardly see the sea. No longer could he see the trees lined against the shore.

After catching his breath and realizing that something strange had indeed happened to him, he looked about. From the blue color he had changed to a light thin gray and he was no longer a waterdrop but part of a cloud. He was now called a vapor. He was in a fog, for sure, because he couldn't see very far. The wind blew him this way and that.

He flew over a little tiny village and two ladies looked up and one said, "It must be going to rain or snow." The other lady said, "I must cover my flowers so the frost will not hurt them; it does seem pretty cold." Now Silver began to feel very heavy in the air which had somehow turned much colder. Suddenly, he seemed to feel himself falling, falling, down, down, down and found himself lying on a stone which held him fast. He looked at himself and discovered that his dress was no longer gray but a pretty white. Many of the other vapors had changed in the same way. They were lying everywhere on bushes, sticks, stones, and grass that was brown in color. How still everything was! There wasn't a sound anywhere. The moon came out, and the frost, of which Silver Bubble was now a part, sparkled just like diamonds in the moonlight. The next day out came the sun and Silver Bubble found himself loosed from the stone and he was once more dressed in his gray outfit. Some of the other vapors had become frost the night before on the beautiful flowers and now the flowers drooped and some of them were killed.

Another evening it got very cold and Silver Bubble felt himself falling again. This time he landed on a hillside and discovered that he and many other vapors had turned into snowflakes. They looked so white and feathery where they had fallen.

For days Silver Bubble lay there and nothing happened. One day some other little vapors fell from the sky and covered him up. Now everything was dark. One day the sun shone again and little Silver Bubble felt himself changing back into cold water. This time he seemed to be running down, down, down and then he tumbled into a lake.

It grew very cold and gray and Silver Bubble found himself joined with other water drops. He couldn't move and discovered that he was ice. He heard an awful noise one day and found some men cutting the ice into huge chunks. He felt himself lifted onto something and he seemed to be moving along. He and all the other cakes of ice were placed in an ice house and packed among sawdust. Silver did not like this but soon fell asleep.

The next thing he knew he was in an ice box in a lady's house and found himself not long after floating in a glass of water. He soon melted and was once more a water drop. Later he was dumped in the sink and floated down a pipe to the river and finally found himself once more in the sea tossing up, up, up and down, down, down. What an exciting time he had had, and how often he had changed!

OFFERING

OFFERING PRAYER: O God, giver of this wonderful gift of water, again we thank you for it. May we learn to appreciate more each day the wonderful things on our earth. Help us to love you better and do the things that please you most. Amen.

QUIET MUSIC: (While the children sing softly) "For the Silence of the Snow"[1]

January 25

THEME: *Snowflakes*

WORSHIP CENTER: Pictures of enlarged snow flakes would fit well into the theme of our service for this month. Again, *How Miracles Abound* by Bertha Stevens has a beautiful snowflake picture. An open Bible at the passage Job 38:22 may also be used.

QUIET MUSIC: Arr. from "Cradle Song" by Johannes Brahms. (Play softly)

CONVERSATION:

Of what does the music make you think? The music was so softly played that it reminds me of snowflakes falling from the sky. Perhaps the most beautiful form of water is a snowflake. It makes me think that:

God is in everything wonderful.
The sparkling dewdrop on the spider web
The rainbow colors in a puddle,
The tiny snowflake on my sleeve,
O what wonders God reveals!

Are all snowflakes alike? A man by the name of Mr. Wilson Bentley took many pictures of many, many snowflakes and made the discovery that no two snowflakes are exactly alike! I wonder how many snowflakes have fallen from the sky! Even people in our Bible wondered about the snow.

BIBLE READING: Job 38:22

CONVERSATION:

The way a tiny little snowflake is made is an interesting thing. We have to guess a little about what happens way up high in the gray clouds. A snowflake is a tiny frozen part of the cloud. The temperature must be below freezing. There must be water vapor in the air and tiny little particles of dust around which the little snowflake can form. The pretty shape of the snowflake depends upon how far away from the earth it forms, the amount of water in the clouds and just how cold it is. Most of the snowflakes are six-pointed.

(If it should by any chance be snowing on this Sunday it would be well to let the children go out-doors and look at the snowflakes. To make it more interesting a small magnifying glass would help to show the beauty of their shapes and designs. Let the children ask questions about the snow. Encourage them to think beautiful thoughts about the snow and the Creator of it all.)

SONG: "The Winter Air is Crisp and Cold"[1]

OFFERING

OFFERING PRAYER:

O God,
We thank you for the beauty of water.
You have given us so much to enjoy that we could keep on saying thank you forever.
Help us to love your wonders,
Help us to use your world in the best way and keep it beautiful.
Help us to do our part in making it a happy place for everyone in which to live. Amen.

QUIET MUSIC: "The Winter Air is Crisp and Cold"[1]

[2] This was printed on the cover of the June 1936 *International Journal.*

Junior Department

*By Elouise B. Rivinius**

THEME FOR JANUARY: *Growing as Jesus Grew*

For the Leader

So often we "leave the Christ child in the manger" at the close of the Christmas season and go on to other interests and activities. For the months between Christmas and Easter let us help our juniors gain a devotional appreciation of the life of Jesus as a whole. Departments using the closely graded courses will find that the fifth grade classes are studying the life of Christ in some detail during this period. Many of the older juniors are seriously thinking of joining the church at Easter. May our worship services contribute a major part to leading our junior boys and girls into a natural desire to choose Jesus and his way of life for their own.

All hymns are from *Hymns for Junior Worship*, the Westminster Press, 1942.

January 4

THEME: *Growing in Wisdom*

PREPARATION FOR WORSHIP:

Christmas has been such a lovely time, hasn't it? Do you suppose that we could keep some of the best part of Christmas and make it last all year until next Christmas?

(Discuss briefly the thought that the joy of sharing, the love of our parents and friends, and the planning of happy surprises could go on all through the year. Suggest that we can give "un-Christmas presents" that will be more of a surprise than those given at Christmas time. We could plan to wash the dishes every night for a week or two for mother, or rake the leaves for dad, or offer to run errands for a neighbor.)

If we do these things "for Jesus' sake" it will be as though we had added our gifts to those the wise men brought to the baby king so long ago.

As we listen to our prelude let us each think of what we can do that will help keep Christmas in our hearts during the coming weeks.

PRELUDE: *Londonderry Air*

CALL TO WORSHIP: (read by leader during prelude)

Above Judean hills the star was glowing
And angel voices sang that sweet refrain
Of "peace on earth," God's wondrous love bestowing,
Redemption from earth's sorrow, sin and pain.
The shepherds heard with joy the angel chorus
And hastened to adore the new born king.
The wise men hailed his birth in exultation
And wondrous gifts from distant lands did bring.

We too would see the Star of Hope still burning;
We too would hear again the angel's song
And know that God still waits for man's returning
To grant that "peace on earth" for which we long.
May sons of men, in humble consecration,
Beside the manger meet their gifts to share,
And clasping hands may every tribe and nation
Unite their hearts in fellowship and prayer.

E. B. R.

RESPONSE: (Tune, *Dix)*

"As with gladness men of old
Did the guiding star behold; . . . .
So, most gracious Lord, may we
Evermore be led to thee."

HYMN: "Joyful, Joyful, We Adore Thee"

LEADER:

We know very little about the childhood of Jesus. We know that Joseph and Mary had to leave Bethlehem in the middle of the night and hurry away to Egypt to escape the anger of King Herod. When it was safe to return, the family went back to Nazareth where Jesus grew up much as did other boys in the little village. He helped Joseph in the carpenter shop, and his mother with the household tasks. When he was about five he began his study of the Hebrew scriptures. (Try to secure a scroll or sample of Hebrew writing to show to the children.)

When he was ten years old he became a student of the law. The books he studied were the ones that are now the first five books of the Old Testament. He learned many long passages of scripture by heart. In later years the things he had studied as a little boy would come to his mind to help him make wise decisions at important times. When Jesus was twelve years old he went on his first long journey up to the great city of Jerusalem to celebrate the Passover festival. Let us read the story as Matthew tells it to us.

SCRIPTURE READING: (by a junior) Luke 2:41-52

LEADER:

Jesus grew up in the four ways in which every boy and girl should grow. He studied and thought about what he learned, and tried to put it into practice. He grew tall and strong, and learned how to get along with other people. He also learned how to worship and serve God in ways that were right and pleasing to him.

So often boys and girls do not appreciate the chance they have to go to school. Perhaps some of you think that it would be much nicer if you never had to go to school at all and could just play all day long. Some boys and girls behave so badly at school that they waste most of their time and spoil the class for others who really want to learn.

Surely you boys and girls are wise enough to begin to understand how important it is to learn to study well, to keep your minds on your lessons, and to try to remember the things that you are learning at school and at church school. I am sure that you want to "grow up" with well trained minds so that you can take your places in the grown up world and be ready to do the work which God has planned for you. Shall we ask God to help us?

PRAYER:

Our wise heavenly Father, help us to "grow up" in wisdom and understanding as the boy Jesus did, so long ago. Give us the determination to keep at our lessons until we master them. Give us the courage to behave as we know we should, even when other boys and girls are making their teacher's work harder than it needs to be. Show us how we can be true Christians at school, on the playground, or wherever we are. Amen.

RESPONSE: (sung) "Hear Our Prayer, O Lord"

OFFERING SERVICE: *A call to give* (by a junior)—

What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what can I give Him—
Give my heart.[1]

RESPONSE: (sung) "We Would Bring Our Treasures"

PRAYER: Our Father, all that we have is thine; all that we are belongs to thee. Help us to use our minds, our bodies and the talents which thou hast given us to serve thee as we should. In Jesus' name we pray. Amen.

HYMN: "Growing Like Jesus"

CLOSING WORDS: As we leave this place of worship may something of the wisdom that was in Jesus guide us in the way that we should go this week, and every week. Amen.

January 11

THEME: *Growing in Stature*

PREPARATION FOR WORSHIP:

This month we are thinking together in our worship time about the ways in which Jesus grew up, and of how we can grow up in those ways too. Let us look in our Bibles and read again the verse that tells us how Jesus grew (Luke 2:52). Last week we thought about the first way; today we want to think about the second way.

How many of you are quite a bit bigger and taller than you were when you were in the primary department? Most of you have grown several inches in the last year or two. That is what "growing in stature" means—growing tall. Look in the same chapter and find verse 40 (Luke 2:40). This is another verse that tells how Jesus grew strong and good even as a little boy. Let us read it. When people see us growing tall and strong they expect us to grow up in the other ways, too. During our prelude let us think if there are any babyish things which we still do that we should be growing out of, now that we are nine, and ten, and eleven.

PRELUDE: "Growing Like Jesus"

CALL TO WORSHIP:

"AND THE CHILD GREW"

The little Jesus grew:
He grew until his baby hand reached up
To touch the wayside lily's fragrant cup;
Until beside his father's bench he stood,
And reached each shining tool, each block of wood.
And soon the gentle lad, so grave and wise,
Was tall enough to look in Mary's eyes.

He grew in wisdom, too:
He came the moment Mary called his name,
Obediently he turned and quickly came.
He put his own small sandals on his feet,
And ran on willing errands down the street.
He used his father's tools, and did his share
To plane and saw, and do his work with care.

And I can grow, I know:
With God's outdoors in which to play and run,
With simple food and work and sleep and sun,
Each day I can do better than before,
Can try to help and love a little more.
All these are things that I shall try to do,
So I may grow, the way that Jesus grew.

—J. LILIAN VANDEVERE[2]

* San Marino, California.

[1] Part of "In the Bleak Midwinter" appearing in Christina Rossetti's *Poetical Works*. Used by permission of the MacMillan Company.

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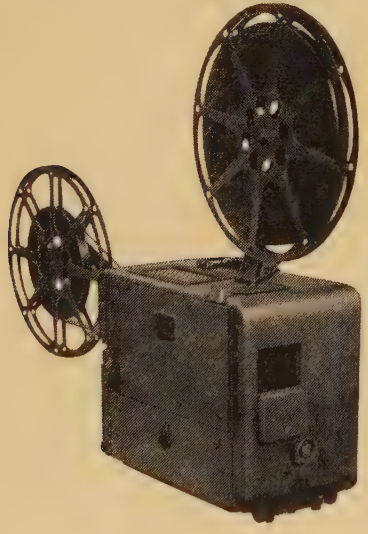

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HYMN: "Growing Like Jesus"

STORY:

ONE LEG AND A CRUTCH

George and Janet were playing catch in the park. It was a lovely spring day. The flower beds were brilliant with color and the plump gray pigeons were busily picking up the cookie crumbs that early picnickers had left from their lunches.

On a bench near by sat an old man leaning on a crutch. George noticed that his right leg was gone above the knee and that his shabby pants leg was folded up and pinned with a large safety pin. He looked sad and rather bitter, George thought as he watched the old man idly push a pebble about in the path before him.

"Oh, shucks," exclaimed George as the ball they were playing with flew out of bounds and sailed across an open drain at the edge of the park and on into the shrubbery on the other side. The drain was ten or twelve feet deep and was lined with concrete. Narrow iron bars crossed the drain at regular intervals. About one hundred yards down the path a little foot bridge made it possible for anyone to get to the other side.

"I'll get it," George called, and started toward the nearest of the iron bars. He had good balance and was sure that he could easily walk across to the other side.

"Boy, come here!"

George turned and saw that the old man on the bench was waving his crutch in his direction and beckoning to him with his other hand. George and Janet walked over to where he sat and George said, "Did you want me, sir?"

"Yes, son. Sit down a minute, will you? I've been watching you two playing ball out there. You can run and jump, and climb and do all sorts of things that I haven't done for sixty years."

"We're real sorry, sir," said Janet. "How did you lose your leg? Was it an accident?"

"A boy stole my leg, little girl. A ten year old boy with blue eyes and freckles. He robbed me of my chance to do the sort of work I wanted to do. You can't be much of an engineer on one leg and a crutch."

"How *could* a boy steal your leg?" asked George with a puzzled frown.

"He was only ten," answered the old man with a sigh. "He didn't realize what he was doing to the man whom he would grow up to be. He would do anything that anyone dared him to do, and the more dangerous and reckless it was, the better he liked it. One day someone dared him to walk along the ridgepole of the old barn, and of course he did it. But that time he slipped and fell in such a way that his leg never healed. After many months in the hospital, the doctors finally had to take it off."

"I see," George whispered softly, "and I guess I know why you called me. Thanks a lot. I'll go down to the bridge and cross the drain there to get my ball."

The old man's eyes followed the boy, and a smile played about his lips as he tucked his crutch under his arm and limped slowly down the path.

E. B. R.

POEM: (by a junior boy)

A BOY[3]

Nobody knows what a boy is worth,
A boy at his work or play,
A boy who whistles around the place,
Or laughs in an artless way.

Nobody knows what a boy is worth,
And the world must wait to see,
For every man in an honored place
Is a boy who used to be.

[3] Source not located.

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BIBLE SLIDES

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Old Testament Series

Slide No.	*Title*	*Bible Ref.*
	PART I (1-9)	
OT-1	The Garden of Eden	Gen. 2:8-20
OT-2	God's Promise to Noah	Gen. 8:20-22
OT-3	Abraham Thanks God	Gen. 12:4-6
OT-4	Abraham Praying at Altar	Gen. 12:7-9
OT-5	Rebekah and Eliezer	Gen. 24:1-20
OT-6	Isaac and His Wells	Gen. 26:12-25
OT-7	Jacob's Dream	Gen. 28:10-22
OT-8	Joseph Sent to Find Brothers	Gen. 37:1-14
OT-9	Joseph and His Father	Gen. 46:29-34
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OT-11	Moses at Mount Sinai	Ex. 19:9-25
OT-12	Bringing Gifts	Ex. 35:4-22
OT-13	Joshua Renews the Covenant	Josh. 24:19-28
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OT-17	David the Shepherd Boy	1 Sam. 16:11
OT-18	David and Jonathan	1 Sam. 18:1-5
OT-19	David and the Sleeping King	1 Sam. 26
OT-20	David Gives Solomon Temple Plans	1 Chron. 28:1-19
OT-21	Solomon Dedicates the Temple	2 Chron. 5
	PART IV (22-31)	
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OT-23	A Room for Elisha	2 Kings 4:8-17
OT-24	Jonah at Ninevah	Jonah 3:1-5
OT-25	Finding the Lost Book	2 Chron. 34:14-17
OT-26	Amos, the Prophet	Amos 1
OT-27	Isaiah	Isaiah 55:1-11
OT-28	Isaiah Praying	Isaiah 6:1-13
OT-29	Micah	Micah 6:1-12
OT-30	Jeremiah and Baruch	Jer. 36:27, 28
OT-31	Job Talks to God	Job 42:1-6
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OT-33	Ezra Preaching by the River	Ezra 8:21-23
OT-34	Ezekiel Teaching	Ezek. 34:1-31
OT-35	Daniel Refuses the King's Food	Dan. 1:1-21
OT-36	Rebuilding the Walls	Neh. 2:3
OT-37	Rebuilding the Temple	2 Chron. 5:1-14

Moses

MO-1	Finding the Baby Moses	Ex. 2:1-10
MO-2	Teaching the Ten Commandments	Ex. 20:1-17
MO-3	Moses Helps Jethro's Daughters	Ex. 2:11-25
MO-4	The Call of Moses	Ex. 3:1-14
MO-5	Gathering the Manna	Ex. 16:1-21
MO-6	Moses, Who Lived in a Palace	Ex. 2:10

Builders of the Early Church

EC-1	Peter Teaching	Acts 2
EC-2	Peter and Lame Man	Acts 3:1-10
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EC-4	The Boldness of Peter and John	Acts 4:5-22
EC-5	Philip and the Ethiopian	Acts 8:26-37
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EC-7	James	James 1:1-17
EC-8	John at Patmos	Rev. 21:1-7
EC-9	Dorcas	Acts 9:36
EC-10	Eunice, Lois and Timothy	2 Tim. 1:5
EC-11	Paul and Timothy	Acts 16:1-5
EC-12	Timothy	2 Tim. 4

Paul

PA-1	The Boyhood of Saul	Acts 22:3
PA-2	Paul in Damascus	Acts 9:1-19
PA-3	Priscilla and Appollos	Acts 18:24-28
PA-4	Paul Bringing Gifts to Jerusalem	Acts 11:27-30
PA-5	Mark	Acts 12; 13
PA-6	Paul at Ephesus	Acts 19:1-10
PA-7	Paul and Lydia	Acts 16:12-15
PA-8	Barnabas	Acts 4:32-37
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PA-10	Paul and Barnabas	Acts 9:26-28
PA-11	Paul in Jerusalem	Acts 21; 22
PA-12	The Philippian Jailer	Acts 16:16-40

Joseph

JO-1	Joseph Goes on an Errand	Gen. 37:12-17
JO-2	Joseph Sold into Bondage	Gen. 37:23-36
JO-3	Joseph, Ruler in Egypt	Gen. 41:38-44
JO-4	Joseph Meets His Brothers	Gen. 44:14-34
JO-5	Joseph Forgives His Brothers	Gen. 45:1-5

Bible Customs

PART I (1-9)

BC-1	Pilgrims on way to the Temple	No Bible
BC-2	A Sabbath Day long ago	References
BC-3	The Synagogue School	for this
BC-4	Springtime in Palestine	Series
BC-5	The Feast of the Booths	
BC-6	The Law of the Harvest	
BC-7	Tending the Sheep	
BC-8	Stories around the Campfire	
BC-9	Hebrew Family at Prayer	

PART II (10-18)

BC-10	Traveling Long Ago
BC-11	A Palestinian Home
BC-12	Family on House Top
BC-13	Grinding Grain
BC-14	Preparing Food
BC-15	Palestinian Family Eating
BC-16	The Feast of the Lights
BC-17	A Palestinian Woman Making Butter
BC-18	A Woman of Palestine Spinning

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PRAYER: Our heavenly Father, help us to remember that our bodies are thy gift to us. Help us to keep them well and strong and to do nothing that would injure them needlessly or hurt the men and women that some day we shall grow to be. Amen.

OFFERING SERVICE (same as previously given)

HYMN: "Building"

CLOSING WORDS: As we leave this place of worship may something of the strength and courage that were in the boy Jesus be in us today, and every day. Amen.

January 18

THEME: *Growing in Favor with God*

PREPARATION FOR WORSHIP:

This month we have been thinking each Sunday morning of the ways in which Jesus "grew up" and of how we, too, may grow up in the four ways that Jesus grew. Sometimes we read verses from Bibles that are worded in just a little different way from the Bible we use. That is because the Bible was first written in languages that we cannot read. Different great scholars have put the Hebrew and Greek words into languages that people can read today. So we have several different English translations of the Hebrew and Greek words. I have asked—and—to read the two verses that tell us how Jesus grew, as Dr. Edgar Goodspeed has translated them for us.

PUPIL: "And the child grew up and became strong and thoughtful, with God's blessing resting on him." (Luke 2:40)[4]

(Lead a brief discussion towards the conclusion that being *thoughtful* is part of growing up.)

PUPIL: "As Jesus grew older he gained in wisdom and won the approval of God and men." (Luke 2:52)[4]

(Lead a brief discussion towards the conclusion that *choosing to do what we know is right* and *learning to get along happily with other people* are also parts of growing up.)

LEADER:

Before Jesus was twelve years old he had begun to think about the work God wanted him to do when he was grown. He called it his "father's business," and everything that he did was in preparation for the time when he would be ready to do the wonderful work that God had planned for him to do. As we listen to our quiet music let us, each one, think if there is some part of our "father's business" that he wants us to do for him.

PRELUDE: "Sabbath Prayer"

CALL TO WORSHIP:

This is the hour of prayer
When earth to heaven draws near.
Lift up our hearts to seek Thee there,
Draw nigh to meet us here.[3]

RESPONSE: (sung) "The Lord Is in His Holy Temple"

HYMN: "O Master Workman of the Race"

LEADER:

When Jesus was grown up he knew that it was God's will and purpose for his life that he should go out and tell people everywhere of God's love, to help those who needed help, and to teach them that, in order to please God, they must be kind and loving to each other and live together as brothers. When he began his work he told the people in his church,

The spirit of the Lord is upon me,
For he has consecrated me to preach the good news to the poor,
He has sent me to announce to the prisoners their release and to the blind the recovery of their sight,
To set the down-trodden at liberty,
To proclaim the year of the Lord's favor.
(Luke 4:18, 19)[4]

PRAYER:

Our Father, help each boy and girl here to grow up to be thoughtful and considerate of the rights and needs of others. May we grow more friendly and loving, more ready to share the best we have with those who need us, so that we, too, may win thy approval and the love of those about us. Amen.

HYMN: "I Would Be True"

OFFERING SERVICE (same as previously given)

CLOSING WORDS: As we leave this place of worship may we go determined, even as boys and girls, to be about "our father's business," today and every day. Amen.

January 25

THEME: *Growing in Favor with Others*

PREPARATION FOR WORSHIP:

(Remind the boys and girls of the fourth way in which Jesus grew up. Discuss frankly the problems that all children have to face, that of deciding *whose* favor is most desirable. Discuss the matter of being a "tattletale." Is it ever right to report the wrongdoings of others? How and under what circumstances? What about being a "good sport" to the extent of taking dangerous chances or doing what we know is wrong?

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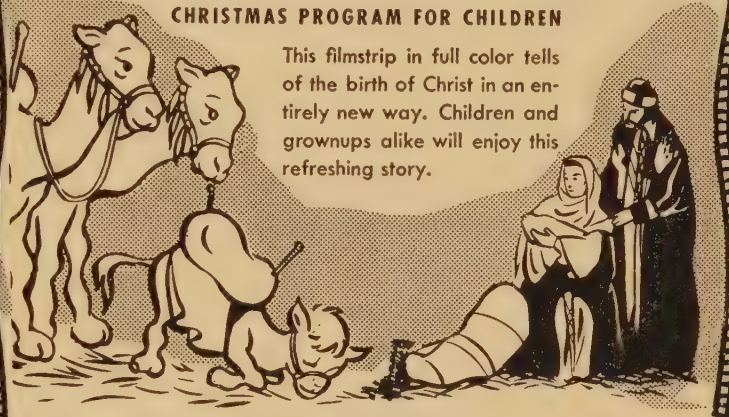

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DEP'T. I J

What would Jesus have done?)

As we listen to our prelude this morning, let us think about the different things we have done during the past week that have won approval for us. Did this approval come from our parents, our teachers, and the nicest boys and girls we know?

PRELUDE: "Show Me What I Ought to Do"

CALL TO WORSHIP: (same as for January 18)

RESPONSE: (sung) "The Lord Is in His Holy Temple"

HYMN: "Show Me What I Ought to Do"

STORY: "People Who Grew Up"

Do you remember the Bible story of the little baby who was saved from death because he was adopted by a royal princess? Did you ever think about what a strange life the little Moses must have led? His own parents were slaves and so were his brother and sister. The race to which he belonged were all slaves, but he was raised like an Egyptian prince. He had a fine education, whereas his people had no education at all.

He loved his mother and father, for the princess had let them care for him until he was quite a large child. Later he had gone to live in the palace of Pharaoh, and he surely must have learned to love the princess who protected him and saved his life. Can you see his problem?

When he was little he did not understand the difference between his life in his humble slave house and his life in the royal palace. It was only as he began to grow up that the difference between the lives of some people and those of others became more noticeable to him. That is one of the tests of growing up.

People who are truly growing up become more and more interested in the problems and needs of other people, and want to do something to help them. Let us read what Moses did:

> "It was in those days that Moses, now grown up, went out to visit his fellow countrymen and noted their heavy labor. He saw an Egyptian kill a Hebrew, one of his own countrymen." (Exodus 2:11)[4]

Moses did not do the right thing then. In his anger he killed the Egyptian and had to flee from the country in order to save his own life. It was forty years before he was really ready to do the right thing and return to Egypt in order to take his people away from slavery and into the promised land which was to be theirs.

There have been many boys and girls who, as they began to grow up, have seen things that needed changing. Often there were things that they could do right away, but at other times they had to study and prepare for the work which they hoped to do.

Once Abraham Lincoln was watching slaves being sold in a slave market. The sight almost made him sick and he exclaimed, "If I ever get a chance I shall hit this thing and hit it hard." We know that he did, and gave his life to the cause of freedom.

Jane Addams was riding through the slums of a great city with her father. She had been born in wealth and this was the first time she had seen terrible poverty. She made up her mind then that she was going to do what she could to help, and she never forgot. You have heard of Hull House, which she founded in the slum district of Chicago. It is still a haven of comfort to the hundreds of people who come there for help.

[4] From *The Complete Bible, An American Translation* by Smith and Goodspeed. Used by permission of The University of Chicago Press.

PRAYER: Our Father, help us to grow up, and look out at our world with eyes that can see the need of many of thy children. May we find right ways to help and do them with all our hearts in the name of Jesus who taught us to love one another. Amen.

HYMN: "I Would Be True"

OFFERING SERVICE (same as previously given)

CLOSING WORDS: As we leave this place of worship may we continue to grow in wisdom, in stature, and in favor with God and with those around us, today and every day. Amen.

Intermediate Department

*By Doris C. Kinsley**

THEME FOR JANUARY: *Teach Us to Pray*

For the Leader

Perhaps the greatest service which you can render to the young people in your care would be to bring them to an experience of prayer which is real and meaningful—yes, and necessary. Try to keep in mind during this month that you are not talking *about* prayer and building worship services about it, but you are seeking to have the worshippers *actually pray* so that it becomes a conscious, daily experience.

January 4

THEME: *Why Pray?*

WORSHIP CENTER: A lovely altar with the cross, candles and open Bible. A boy or girl sits on the floor below it, looking up at the cross.

PRELUDE: Piano plays the familiar tune, "Sweet Hour of Prayer." After all is quiet, the tune could be hummed by the whole group as a few start it.

CALL TO WORSHIP:

If chosen men had never been alone,
In deep mid-silence open-doored to God,
No greatness ever had been dreamed or done.

And so I come for deeper rest to this still room;
For here, the habit of the soul
Feels less the outer world's control,
And from the silence, multiplied
By these still forms on every side,
The world that time and sense have known
Falls off and leaves us, God, alone.

JOHN GREENLEAF WHITTIER

PRAYER: (Thoughtfully and slowly, to convey the meaning of each phrase.)

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Jesus Christ our Lord. Amen.

HYMN: "Spirit of God, Descend Upon My Heart"

POEM: from the "Idylls of the King" by Alfred L. Tennyson

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands in prayer
Both for themselves, and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

TALK: "What Is Prayer?"

These were the words of King Arthur as Tennyson writes them in "The Idylls of the King." There is power, he says, in prayer, and the world has never discovered or dreamed of all that might happen if people were to lift their hearts and hands in prayer not only for themselves but for others. Was Tennyson just a poet, writing *pretty* things about prayer? Hardly, for he writes as a man who knew what it is to talk with God in a familiar way.

Why is it that when people are in great trouble or danger they so often pray, even though in ordinary life they don't think to very much? We are made in such a way that it is natural to seek a strength higher than our own. Could it be that those who seek that strength are living more normally than those who try to make themselves believe that God doesn't exist?

Why do you pray? (Get answers here. Some may be very revealing. Be ready to lift their thinking about prayer in cases where it is evident that their conception is either too naive or superstitious. Don't let wrong conceptions go by unnoticed.)

Prayer is really just talking with God, feeling him near, asking his help, seeking to know his will, thinking about other people or situations that need inspiration and direction. (Tell the story of Samuel, the boy in Levi's house, found in I Samuel 3. Use the language of our day; tell it vividly.)

"Speak, Lord, for your servant hears you." That attitude of listening is easy to forget. We pray to ask for things, but we don't give God a chance to talk to us.

Perhaps right now you don't feel the need of praying. You don't need anything in particular; you have no problem. That doesn't mean that God doesn't need you. And you may need him without knowing it. Constantly he says, "Come unto me and I will lead you to a better way of life." Or, "Be still and know that I am God." He wants you even now to put yourself in contact with him, for he is trying to arouse you to a sense of his love. Perhaps he has something to say to you. Are you ready?

PRAYER: (Slowly and meditatively)

Our Father, who art more ready to come to us than we are to open our hearts to thee, ... help us to know that thou art ever near us, ... longing to speak and make us listen. . . . . Come to us now as we come to thee . . . . . Let us know what we ought to do . . . . and help us to do it. . . . . Amen.

HYMN: "Prayer is the Soul's Sincere Desire" or "Hear Our Prayer, O Lord."

OFFERING: While the piano repeats the hymn just sung, the offering will be taken quietly, without announcement.

BENEDICTION: Go now into this new day, to walk in his presence both now and always.

*Youth Worker, Vermont Congregational Conference, Montpelier, Vermont.

January 11

THEME: *How Shall I Pray?*

WORSHIP CENTER: The same as last week, this time with a boy seated on the floor looking up at the cross.

PRELUDE: "Ave Maria" recorded or played on the piano

CALL TO WORSHIP: *The boy says:*

Lord, in my heart I feel stirrings toward thee,
A desire to be at one with forces which I know
Are greater than myself. I would open my life
To the working of thy spirit; yet I know not how.
Teach me, my God, how to pray, even as you had to teach your disciples.

A VOICE: *(Man's voice, firm and strong, but gentle)*

Be still, lad, and know that I am God.
Seek and you shall find.
Knock and I will open unto you.

A BOY: *(Seated in the group)*

I love the Lord, because he has heard my voice and my supplications.
Because he has inclined his ear to me. therefore will I call upon him as long as I live. (Psalm 116: 1, 2)

A VOICE: *(The same as before)*

Praise the Lord; for the Lord is good: Sing praises unto his name, for it is pleasant. (Psalm 135: 3)

THE GIRL: *(Seated)*

I know that the Lord is great, and that our Lord is above all gods. (Psalm 135:5)

THE BOY: *(Seated in group)*

I thank thee just for life,
The chance to live,
To be alive! So great Thy gift,
If Thou dost nothing give
Beside, it is enough,
To breathe Thy air,
To walk this mountain sod,
To feel the play of mighty winds,
To look Thee in the face,
And call Thee God!

RALPH CUSHMAN[1]

HYMN: "My God, I Thank Thee"

THE BOY AT THE ALTAR:

I must have prayed just then, for I felt very thankful.
God seemed very close as I praised him.

THE VOICE:

Trust in the Lord, and do good.
Delight thyself also in the Lord;
And he shall give thee the desires of thine heart.
Commit thy way unto the Lord; trust also in him;
And he shall bring it to pass.
(Psalm 37:3-6)

THE BOY AT THE ALTAR:

Lord, I would commit my way unto thee,
Yet I have done wrong and dare not seek thy blessing.

THE VOICE:

"It is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Romans 14: 11)

THE LEADER:

If we say we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse

[1] "A Mountain Te Deum" from *Hilltop Verses and Prayers* by Ralph Spaulding Cushman. Copyright. Used by permission of the publisher, Abingdon-Cokesbury Press.

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us from all unrighteousness. (I John 1: 8, 9) *(Now have the whole group learn and repeat this last verse.)*

THE BOY AT THE ALTAR:

Dear God, I have been content with myself and all the things that I do that are wrong. But now I want more than anything else to have you near me, and I know all wrong and smallness and dishonesty must go from my life. Forgive what I have been, and help me to become what I should be. Amen.

HYMN: "Our God, Our Help in Ages Past"

BENEDICTION: Be thou our help, O God, and our hope for the years yet to come. Amen.

FOR THE OFFERING: (If you wish to have the offering a part of the worship service, let the boy at the altar lead the group in a procession, putting their money in the plate on the altar and then going on to their classes, the piano playing.)

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January 18

THEME: *Jesus, a Man of Prayer*

WORSHIP CENTER: The picture, "Christ in the Garden of Gethsemane" by Hofmann. If that is not available (though it is the most common) any other would suffice.

PRELUDE: "Dear Lord and Father of Mankind"

CALL TO WORSHIP:

Body and soul unstintingly he gave,—
Himself, his all, and without rest or stay;
Homeless, without a place to lay his head,
Hungry and thirsty, weary with the road,
But hungering and thirsting most for men,
That not one soul in all the world be lost.
One thought alone filled all his days and nights,
One sole desire,—to win man back to God.

When he was over-weary, he would go
Apart from all, to some high secret place
Where he could be alone with God awhile,
And there find full recharging of the soul
And heartening for the work God willed for him.

JOHN OXENHAM[2]

We too have come apart to the secret place of our church to be alone with God awhile; and perchance we too will find strengthening for the work God wills for us.

HYMN: "'Tis Midnight; and on Olive's Brow"
"Dear Lord and Father"
"Into the Woods My Master Went"

SCRIPTURE: Luke 22: 39—46

PICTURE INTERPRETATION:

See *Christ and the Fine Arts*, Cynthia Maus, Harper Brothers, page 286; or *The Gospel in Art*, Albert Edward Bailey, Pilgrim Press; or *Worship Programs in the Fine Arts for Young People*, Alice Bays, page 42, or *Pictures in the Upper Room*, Upper Room Press, Nashville, Tenn., page 39.

Also of use in this meditative interpretation would be "Jesus, A Man of Prayer," by Cynthia Maus, page 306 in *Christ and the Fine Arts*.

Page 665 in *Christ and the Fine Arts* has an interpretation of Clementz' "Christ in Gethsemane" which might give helpful ideas.

TO CONCLUDE THE INTERPRETATION: "Jesus at Prayer"

It was not only at this point of great need toward the close of his life that Jesus found it necessary to go apart to be with his Father. It was the habit of a life time. In the long process of preparing himself for his ministry on earth, before any important decision was to be made, in times of weariness, in apparent defeat, whenever he was to meet people who needed help, he took time out of his busy days (or nights) to recharge his God-given resources, that he might more surely do his Father's will and fulfil his life's purpose on earth. Then he could go about his daily duties in the assurance that God was near, dwelling in him and working through him. The record of his life is one of matchless usefulness and power. Yet he told his followers that they could be given power to do all the things that he did, and even greater things if they would but put themselves in right relationship to God.

If he, the Son of God, sinless and God-like, needed to pray earnestly and daily surrender himself to God's great plan for him, we can hardly do without our times alone with God, times when we feel him near and can hear him telling us his will. Each day, twice a day, a dozen times a day, or as often as we need to, we should pray, if we are to live joyously, purposefully, and contagiously.

LET US NOW PRAY:

Like my Master who went into the woods, onto the mountain, or anywhere apart, I feel a need for thy nearness. I need to know how I can best live. I need thy strength for the living of every moment, that time and precious strength may not be frittered away in useless activity. Make me dissatisfied not to be constantly following after Jesus, the pattern and comrade of my life, for in his name I pray. Amen.

HYMN: "Still, Still with Thee" Stanzas 1, 2, 3. (While the group hums the last stanza, the offering will be taken quietly and reverently.)

CLOSING PRAYER: Take, dear Lord, our gifts, a small token of our complete dependence upon thee. Take us, too, as we yield our youth and zeal to thy service and the service of all mankind. Amen.

POSTLUDE: "Still, Still with Thee"

[2] From "Gentlemen—the King." by John Oxenham. The Pilgrim Press, 1928. Used by permission.

January 25

THEME: *The Praying Hands*

WORSHIP CENTER: Simple and beautiful. Against a white background, hang Albert Durer's picture, the "Praying Hands." Perhaps you have a reflector lantern and can project it on the wall from a small print, if you do not have the framed picture. Or you might project a slide of the picture.

PRELUDE: "God, Who Touches Earth with Beauty" (May be sung as a solo or duet)

CALL TO WORSHIP: Matthew 6:5-9

THE LORD'S PRAYER

HYMN: "My Master Was a Worker" or "My Master Was So Very Poor"

A LITANY OF THANKS:

For hands, that with quick and ready skill can create things of beauty for the enjoyment of many,

WE THANK THEE, OUR GOD.

For hands, trained to use the hammer for the building of homes for the world's peoples,

WE THANK THEE, OUR GOD.

For hands, under whose tender, loving touch we feel the quickening glow of new courage, of an understanding that helps us to know that someone cares,

WE ARE GRATEFUL, O LORD.

For hands, atune to the instruments of music, at whose touch strains of beauty rise to lift the spirit and inspire to nobler living,

WE ARE GRATEFUL, O LORD.

For hands, scarred from hard labor, which have done and are still doing the work of the world that we may know ease and plenty,

WE THANK THEE, OUR FATHER.

For hands, busy about the many tasks of a household, the never idle hands of a Mother, adept alike with the needle and the mixing spoon,

WE THANK THEE, OUR FATHER.

For the hands of all those who through the ages have been busy about thy Business, lifting the load of the world, making the laboratory serve the needs of mankind, easing pain and bringing new life to worn and sickly bodies,

WE GIVE THEE THANKS, O HEAVENLY FATHER.

PRAYER IN UNISON:

Give us now the will and power to use our hands in ways pleasing to thee. Help us to know that hands can be truly beautiful only if they bear the marks of service, the imprint of loving deeds. Amen.

PICTURE STORY: The story of the "Praying Hands" as told in *Christ and the Fine Arts*,

page 668, adapted from "Praying Hands" by Laura Armstrong Athearn, page 192 in *Christian Worship for American Youth.*

POEM: "Praying Hands" by Gertrude B. Walker, page 682 in *Christ and the Fine Arts* by Maus.

PRAYER: Silence, directed thus:

In what ways could you use your hands this coming week more helpfully? Ask God's help in so doing.

Pray that those who plan some evil may refrain; that you and all of us who call ourselves Christians may do our part to guide other hands to do the right. Amen.

OFFERING: Now in our hands let us bring a part of what we possess that other hands may be helped to bring thy ministry of love to the whole world.

HYMN: "Take My Life and Let It Be"

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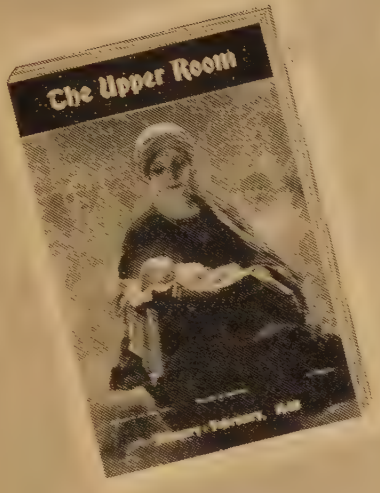

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Senior and Young People's Departments

*By Eugene S. Ogrodowski**

THEME FOR JANUARY: *Our Allegiance is in Christ*

For the Leader

The annual observance of Youth Week begins on January 25. The central theme of this year's observance centers around the emphasis and conviction of the Second World Conference of Christian Youth held last summer in Oslo, Norway. The positive acceptance of the Oslo theme in its declaration that "Jesus Christ is Lord" bids well for the hope of the world.

This same declaration will be widely acclaimed as a magnificent testimony of Christian youth, with further consideration of youth's allegiance to Jesus Christ as Lord.

January 4

THEME: *Jesus Calls Disciples*

PRELUDE: "Jesus Calls Us, O'er the Tumult"

CALL TO WORSHIP:

"Take up thy cross," the Saviour said,
"If thou wouldst my disciple be
Deny thyself, the world forsake,
And humbly follow after me."[1]

HYMN: "Thy Life Was Given for Me," or "I've Found a Friend, O Such a Friend"

MEDITATION: "Jesus Calls". (Read John 1:35-43, Revised Standard Version.)

ALL: Sing first verse, "Jesus Calls Us, O'er the Tumult"

LEADER: (Read Luke 12:16-21 R. S. V.)

ALL: Sing second verse, "Jesus Calls Us O'er the Tumult"

LEADER: (Read Luke 9:57-62 R. S. V.)

ALL: Sing third verse of "Jesus Calls Us"

LEADER: (Read Luke 10:1,2 R. S. V.)

ALL: Sing fourth verse of "Jesus Calls Us."

PRAYER:

God everlasting, as the call to service and new life was heeded by men of all walks of life who followed him as disciples, may we be as ready to follow the same call. Teach us how we may solve intricate problems and complex personal and world needs by following in the path and spirit of Jesus, our Christ. Inspire us, O God, to new levels of service and dedication as we heed the Master's call over the tumult and anxiety of this hour. In Jesus' name we pray. Amen.

POSTLUDE: "Jesus Calls Us," (played softly)

January 11

THEME: *Lord of Common Tasks*

PRELUDE: "Lord, We Come Before Thee Now"

CALL TO WORSHIP:

First Voice: The Lord is in his holy temple;
Let all the earth keep silence before him.
Silent Moment: (While piano or organ plays softly, "Lord, We Come Before Thee Now")
Second Voice: Thy people in the days of eager youth look up to thee for help and vision of the common Christian task.
Silent Moment: (Another verse of "Lord, We Come Before Thee Now" played softly)

HYMN: "Praise the Lord: Ye Heavens Adore Him"

SCRIPTURE: Luke 17:12-16

HYMN: "Lord We Come Before Thee Now"

POEM:

THE GATE OF HEAVEN

We find the gate to heaven not beneath
A flaming arch with angels standing by;
The way of bliss for human hearts is not
The pomp of some great mansion in the sky.
But here upon the earth where man must live,
And love, and hope, and seek, and strive, and win;
We find the only way that leads to God,
The only open gate to let us in.

—B. H. BRUNER[2]

TALK:

LORD OF THE COMMON TASKS

The concern that Jesus showed for countless numbers of human beings in suffering and those possessed of diseases and obnoxious maladies proves that he was not averse to common tasks. In fact, in Jesus' time many individuals who had certain diseases were forced to live by themselves, some outside the city walls. Of course, we have learned in modern times to quarantine those sick with communicable diseases, so we do not blame the authorities of Jesus' day or social custom for isolation of the diseased. We do deplore the fact that helpless men, women, young people and children were virtually outcast and no one dared stoop to be a lowly servant of these people.

Jesus had no fear for himself. He touched lepers, blind, crippled, and people with any type of disease. His was a life that did not shun the commonplace task.

At the same time he was condemned by those of social prominence and religious leaders of his day for eating with sinners and tax collectors. As far as the Master was concerned men of all trades and conditions were worthy of his service and help. He called fishermen and farmers, as well as the rich and the learned to follow in his ways.

Today, we are prone to overlook the need of Christian youth to bend their energy and effort on behalf of common tasks. Dreams and visions are necessary but we can not live and serve successfully with our heads above the clouds. Our hands must have a common touch, and our love reach out to all the creatures of God's world.

HYMN: "There's a Wideness in God's Mercy"

BENEDICTION:

TODAY

Yesterday belongs to Time
And God still holds Tomorrow;
Make today a thing sublime
Free from doubt or sorrow.
Yesterday we cannot change,
Tomorrow none can alter;
Face today with courage sure,
Scorn to doubt or falter.
Vain regret a life can spoil,
Dreams are less of worth than toil.

—LALIA MITCHELL THORNTON.[2]

January 18

THEME: *The Lord of Righteousness*

PRELUDE: "Just As I Am, Thine Own to Be"

CALL TO WORSHIP:

PRELUDE TO WORSHIP[1]

O God, our eternal Father,
Earnestly we pledge to thee
The loyalty of our minds,
The love of our hearts,
The emulation of our souls,
And the service of our lives
Through our Lord Jesus Christ.
Amen.

—CHAUNCEY R. PIETY[2]

HYMN: "Just As I Am, Thine Own to Be"

SCRIPTURE: Luke 4:1-15

HYMN: "'Are Ye Able' Said the Master"

PRAYER: Dear Heavenly Father, we behold the testimony of thy Son Jesus who overcame temptation. In gratitude we bow before thee for this inspiration and guidance from the Master's life of righteousness. Amen.

POEM:

LIGHT OF THE WORLD

His face, a place where virtue lit
a light . . .
His voice, sweet tones which
banished thought of night . . .
He spoke of truths which opened
wide the heart
And held them high, where hope
and beauty start.
He had a love of people, which was
felt.
Each day, humbly, before his God
he knelt
In supplication for a guidance true,
That he might love, forgive, inspire,
renew
The faith of suffering, stumbling, errant folk,
Grown weary from the weight of
wrong's sharp yoke.

—MAYBON LINDLEY[2]

MEDITATION:

First Reader: "Lead On, O King Eternal," first verse

Silent Prayer

Second Reader: "Lead on, O King Eternal," second verse

Silent Prayer

All: Sing verse three of "Lead On, O King Eternal"

BENEDICTION:

The Lord bless you with right thoughts
and true love and good will;
The Lord abide in your hearts
and teach you;
The Lord light the way of your lives
with his truth now and evermore. Amen

—CHAUNCEY R. PIETY[2]

January 25

THEME: *Lord of All*

PRELUDE: "Softly and Tenderly Jesus is Calling"

CALL TO WORSHIP:

THANKSGIVING

O Lord, for life and light and love
I yield Thee thanks today,
For all their blessings rich and strong
A grateful prayer I say;
For steadfast faith surpassing doubt
Through peace which is my goal,
Thy truth which is my constant guide,
The Christ within my soul.
I thank Thee for the inner light
Which flames in thoughts to Thee,
For in Thy likeness I may rise
The more like Thee to be,
And Lord, the more like Thee to live,
And follow in Thy way;
For these, and life and light and love
I yield Thee thanks today.

—NORMA E. BUNSEN[2]

HYMN: "Now in the Days of Youth"

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* Editor of Youth Publications, Disciples of Christ, Christian Board of Publication, St. Louis, Missouri.

[1] From the familiar hymn, "Take Up Thy Cross," by Charles W. Everest (1814-1877).

[2] From *The Christian Evangelist*, Copyright 1946 by Christian Board of Publication. Used by permission.

POEM:

JESUS, WHERE'ER THY PEOPLE MEET

Jesus, where'er Thy people meet,
There they behold Thy mercy seat;
Where'er they seek Thee, Thou art found,
And every place is hallowed ground.

For Thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring Thee where they come,
And going, take Thee to their home.

Dear Shepherd of Thy chosen few,
Thy former mercies here renew;
Here to our waiting hearts proclaim
The sweetness of Thy saving name.

Here may we prove the pow'r of prayer
To strengthen faith, and sweeten care,
To teach our faint desires to rise,
And bring all heaven before our eyes.

—WILLIAM COWPER

SCRIPTURE: Philippians 4:8-13

LEADER:

PRAYER

Lord, though I weep and bitter may be my tears,
Lord, though I falter, sore beset by my fears;
Give me the strength to say, this is for me, the way.
Lord, though I tremble, knowing the foes ahead,
Lord, though I perish, stricken by doubt and dread,
Give me the grace to know, this is the path to go.
Lord, though the shadows deepen and rough the road,
Lord, though my heart be broken, so great its load,
Let me zealous still to do thy will.

—LALIA MITCHELL THORNTON[2]

MEDITATION:

STRONG SON OF GOD

(Four voices, readers hidden out of sight, may be used very effectively. If desired, soft music may be played as a background. The hymn, "Strong Son of God, Immortal Love" may be played softly during the reading. An appropriate picture of Christ may be used as the center of attention.)

First Voice:

Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

Second Voice:

Thou seemest human and divine,
The highest, holiest manhood, Thou;
Our wills are ours, we know not how;
Our wills are ours, to make them Thine.

Third Voice:

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

Fourth Voice:

We have but faith, we cannot know,
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow.

—ALFRED TENNYSON—

BENEDICTION: The peace of God, which passeth all understanding, keep your hearts and your thoughts in Jesus Christ. Amen.

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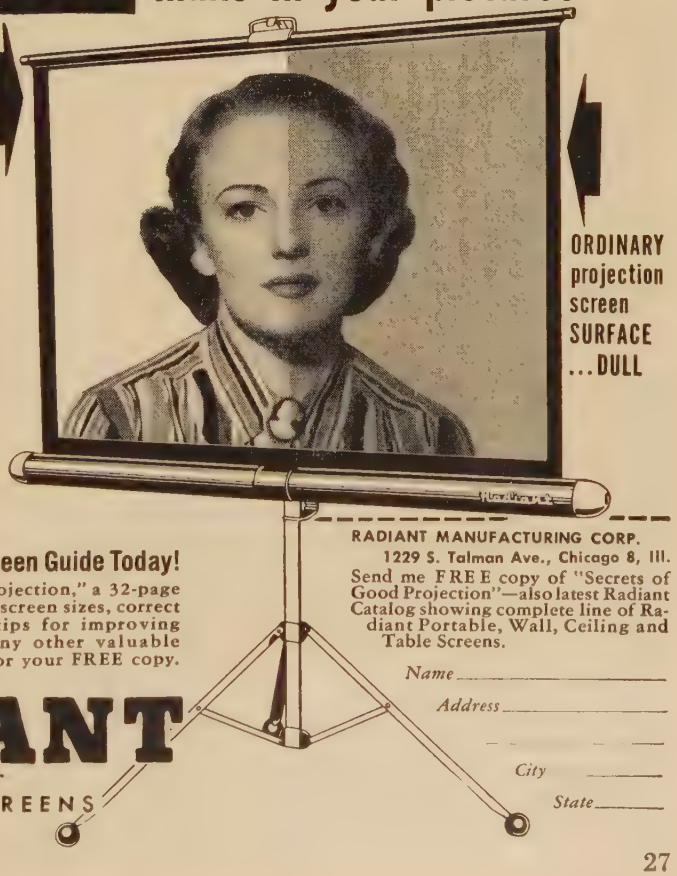

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With the New Books

Render Unto the People

By Umphrey Lee. Nashville, Abingdon-Cokesbury Press, 1947. 164 p. $1.50.

The thesis of this significant volume is that the future democratic state will be one in which the majority rules, and therefore the church's opportunity and obligation are to see that the majority is motivated by the ideals of the Hebraic-Christian tradition.

The relation of the church to the state, with excellent historical background, is discussed in terms of its implications for religion in the public schools, in higher education and in politics. We are, says the author, "in the midst of a secular stream which is not destroying religion but leaving it behind." There is not much hope for introducing religion directly into the public schools, Dr. Lee believes, but he is willing that various experiments be worked upon.

He thinks it is a good policy to protect "the right of the parents to decide whether they will send their children to private or to public institutions of learning," and warns that opponents of this policy may "well ponder the fate of religions in totalitarian states." Any expenditure of public funds for such private schools, except for incidentals, is not in the best interest of church or state.

He is also in favor of maintaining higher educational institutions both under state and private control, and believes strongly in local control of all education as opposed to centralization. Weekday religious education in cooperation with the public schools is a plan which he thinks is legal and should be given a fair trial.

The author's argument is sensibly critical and evaluational. The language is unusually good, with touches of striking humor. In the light of present trends and popular discussion in America, this is a book which every churchman and religious educator should read. E. L. S.

The Questing Spirit. Religion in the Literature of Our Time

By Halford E. Luccock and Frances Brentano. New York, Coward-McCann, Inc., 1947. 717 p. $5.00.

Even a cursory glance at this big anthology causes one to begin shouting inaudible "hallelujahs." Though as a matter of fact, there is no such thing as glancing at it in a cursory fashion. The contents are so fascinating that even a disciplined reviewer reads on and on.

The book is the answer to the query of the constant reader who often grows discouraged about books, though ever lured on by the attraction of type. It does seem, he thinks, that writers think of nothing but sex, crime, young love, and world politics. Do they never go to church? Or even if they don't, do they never think about God?

That they have thought about God is amply proved in this anthology, though it is not proved that writers ever go to church. The editors, themselves omnivorous readers, have ranged widely and have gathered the best writing about the religious quest in the literature of England and America during the twentieth century. Short stories, poems and dramatic works are here collected in generous measure. Some selections are parts of larger works but stand complete in themselves. All the selections are discriminately made and are fresh; few have appeared in other anthologies. The book is beautifully edited and printed, with unusually fine indexes.

This book helps to prove the thesis that no subject is of lasting interest except God. This reviewer, who has always been bored with the usual books of devotion, with meditations rigidly confined to one page each, finds here writing that truly leads to worship —writing of high literary quality, sincerity, and unfailing interest. L. W.

So You Want to Help People

By Rudolph M. Wittenberg. New York 17, Association Press, 1947. 174 p. $3.00.

Many books are helpful, instructive, interesting. Few are significant. "So You Want to Help People" is a significant contribution. It is the first real effort to interpret group therapy for leaders of groups in schools, churches, and clubs of all kinds. The author is a trained group worker and psychiatric consultant. His handling of the technical details is sound. True his work is only a beginning, but an important beginning.

The book is divided into three major sections. In the first section he deals with the group from the viewpoint of the leader and analyzes skilfully the relationship of the group and the leader. With keen insight he shows how necessary it is that the leader understand his own personal problems if he is to avoid using the group to meet his own needs. Finally, he discusses the program as a means of personality development rather than a means in itself.

In the second section the author discusses the way individuals react within the group. Here his insights are not so sharp, but he does handle several problems of the individual in the group process helpfully.

In the third section, the author recognizes that he has not adequately handled all the various problems of "'Meeting Grounds' Between Leader and Group." He does face up to the problem of the function of the group in a way that will be helpful to all churches. Group-leader relationships at camp and in problems of democratic situations are discussed. An excellent chapter lifts up the importance of group work in the church school, and gives important insights into the work of church school teacher.

The danger is that a book like this will be ignored by most church leaders. Strange that the church whose major excuse for existing is to express Divine love should be so indifferent to the power of the Christian fellowship in redeeming the souls of men, yet, such is the case with the pulpit and program-centered churches of today. This book taken seriously can help many a church to a new vitality. I. K. B.

Treasury of Religious Plays

Selected and Edited by Thelma Sharman Brown. New York 17, Association Press, 1947. 345 p. $3.00.

In a sermon before the 140th annual meeting of the New York Baptist Convention, Dr. William Ward Ayer advocated the return to evangelistic services on Sunday evenings. He said, "Nothing has been more tragic than the substitution of inadequate pageantry and social forums for the evangelistic evening service. . . . It seems the height of futility to forget the preaching of the Word and bring out two or three women clad in cheesecloth garments representing the spirit of pneumonia or something and try to teach a moral lesson to a handful of diffident attendants."

Anyone who has grown weary of amateurish church dramatizations will feel real sympathy for Dr. Ayer's point of view. Fortunately, some pretty good religious plays are now available, and to many audiences they will have a more powerful evangelistic effect than an old fashioned revival sermon. Miss Brown has collected what she thinks are the best of these plays into one book, where they are conveniently available for consideration. Some of them are radio programs. Several appeared originally in the *International Journal.*

On the whole it is a very good collection of plays not too difficult for church drama groups. In the introduction Dr. Ehrensperger very sensibly says: "We must work with our available material and make it have as much value as possible. Only as we are able to do this will we be able to convince competent playwrights that there is a readiness worthy of their efforts. Let us hope, too, that in time we shall be able to convince a few great writers that in the religious interpretation of life alone will they achieve the peak of satisfaction in their work."

Most of the plays are easily available and may be given either without royalty or for a small sum. Subject and classification indexes increase the usefulness of the volume. L. W.

Physicians of the Soul

By Charles F. Kemp. New York, The Macmillan Company, 1947. 314 p. $2.75.

Mr. Kemp believes "that there is no greater need in the Christian ministry than the ability to understand and deal effectively with the personal needs and problems of individuals." For years he has been gathering material on efforts to meet human need, with special attention to the counselling or pastoral ministry of the church. The result is *Physicians of the Soul.*

The opening chapters uncover some of the roots of our present emphasis on the cure of souls. The great preachers and church leaders, both before and after the Reformation, were first of all pastors. Many of them are on the pages of this book. The ministry of Jesus to persons is clearly set forth. The prophets and judges of the Old Testament

were counsellors too.

Full treatment is given to non-church movements past and present, notably in psychology and psychiatry. Again the reader is introduced to many pioneers and their writings. The closing chapters bring these currents together in a good treatment of the pastoral ministry of the church and of the relation of the church to the specialized services of medical science and psychiatry. Many books and articles are briefly described for those who want to study further. If the book has a fault it is that it seeks to cover too much. Part III, entitled "Some Allied Movements" goes rather far afield from the announced purpose of the book.

This book should be required reading for pastors and for theological students and their teachers. One sentence summarizes a concern which underlies every page—"When an individual confronts his pastor with some actual life situation, some question or problem, some tension, anxiety or fear, at that moment destiny is in the pastor's hands."

L. J. C.

Christmas. An American Annual of Christmas Literature and Art.

Edited by Randolph E. Haugan. Minneapolis 15, Augsburg Publishing House, 1947. 67 p. Paper bound, $1.00; cloth bound, $2.00.

Stories, poetry, music, art—all suitable for use in connection with Christmas celebrations of various kinds—that is the "Christmas" anthology issued annually for the past sixteen years by the Augsburg Publishing House.

The 1947 issue is especially attractive. Among other interesting features letters of George Washington, Hans Christian Andersen, Elizabeth Barrett Browning, Abraham Lincoln, Johannes Brahms, Theodore Roosevelt and other world notables give us an insight into their lives and their feelings on the Christmas season. Some carols and an episode in the life of Sweden's great singer, Jenny Lind, are also included. The photographs and drawings are truly lovely and add much to the inspiration and enjoyment of the book.

M. L.

Studying Children

By Theodore L. Torgerson. New York 16, The Dryden Press, 1947. 230 p. $2.75.

Child study should be an integral part of teaching, according to the author. The book is helpful and unique in that it gives the teacher specific techniques to accomplish this purpose.

Teachers in Christian education will be interested in the constant emphasis upon the mutual respect and understanding necessary to effective teacher-pupil relationships. Teachers should reflect "optimism and friendliness toward pupils . . . The importance of achieving rapport cannot be overemphasized."

As a basis for better understanding between the school and the home, parent-teacher conferences and home visitation are suggested. A whole chapter is devoted to this question of studying the child in the home. Thus the book is not a general book on child study but is designed to help leaders in the task of studying and understanding children in their own groups.

M. G. W.

YALE

THE MOTHER'S ROLE IN CHILDHOOD EDUCATION:

NEW ENGLAND CONCEPTS, 1830-1860

Anne L. Kuhn

Miss Kuhn portrays the mother's educational role as it was seen by a group of socially minded New England writers. She has based her study on the many books and periodicals written by clergymen and doctors, social reformers and educators which were addressed to young women as prospective homemakers, and to mothers and fathers concerned with the physical, mental, and spiritual welfare of the rising generation. These volumes, published in greatest number during the period 1830 to 1860, provide a useful historical perspective on the task which confronts parents in each new generation. $3.00

THE COLLEGE SEEKS RELIGION

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The primary purpose of this study is to determine the areas within which the college should assume official responsibility for strengthening the programs of religious education in the American undergraduate colleges. The book gives the first systematic appraisal that has been made of this subject and analyzes the association of religion and higher education throughout the present century. The conclusion drawn is that administrative responsibility for religion is increasingly being recognized, and that this trend is eminently desirable and should be encouraged. $4.00

▶ *The books above are new volumes in the Yale Studies in Religious Education, edited by Luther A. Weigle.*

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Introduction by Luther A. Weigle

Horace Bushnell's *Christian Nurture* is as significant today as when it was published one hundred years ago. Modern psychology and sociology have confirmed its insights and the best of modern education is in its spirit. It is, moreover, still interesting and easy to read. With the possible exception of some of Jonathan Edwards' writings, no American book can with better right be deemed an educational classic. The present Centenary Edition appears in celebration of the one-hundredth anniversary of the original publication and in response to the demand that a book so important should not go out of print. $4.00

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*An Approach to the Teaching of Jesus. By Ernest Cadman Colwell. New York, Nashville, Abingdon-Cokesbury Press, 1947. 128 p. $1.25.

*An Introduction to Jesus for the Twentieth Century. By R. W. Stewart. New York, The Macmillan Company, 1947. 127 p. $1.75.

Christ in Far Countries. By Esther Miller Paylor. Cincinnati, The Standard Publishing Company, 1947. 189 p. $1.75. A book for junior-age children, of 20 missionary stories with strong evangelistic emphasis.

A Crisis in Morningdale. By William Allen Knight. Boston, W. A. Wilde Company, 1947. 69 p. $1.00. How the folk of a village of yesteryears faced the problem of evil, with the help of a Dominie who reminds one of several made famous in Scotland. By the author of "The Song of Our Syrian Guest," "A Christmas Secret," etc.

*Dark Glory. By Harry V. Richardson. New York 10, Friendship Press, 1947. 209 p. $2.00.

*First Steps in Prayer. By Kermit R. Olsen. New York 10, Fleming H. Revell Company, 1947. 118 p. $1.25.

General Education Board. Annual Report 1946. Founded by John D. Rockefeller in 1902. New York, 49 West 49th Street, 1947. 116 p.

*God Confronts Man in History. By Henry Sloane Coffin. New York, Charles Scribner's Sons, 1947. 154 p. $2.50.

*Great Stewards of the Bible. By John E. Simpson. New York, Fleming H. Revell Company, 1947. 98 p. $1.25.

*How to Interpret Social Welfare. By Helen Cody Baker and Mary Swain Routzahn. New York, Russell Sage Foundation, 1947. 141 p. $2.50.

How to Study Luke. By Joseph M. Gettys. Richmond 9, Virginia, John Knox Press, 1947. 144 p. $1.00. A study guide leading to a detailed, careful and rewarding knowledge of the Gospel according to Luke.

*Jesus and His Friends. By Mary Alice Jones. Chicago, Rand McNally and Company, 1947. 80 p. $1.25.

Know Your Bible Better. By Frederick Hall. Boston, W. A. Wilde Company, 1947. 138 p. $1.25.

*Look, Listen and Learn. By L. Harry Strauss and Roby Kidd. New York 17, Association Press, 1947. $3.50.

*More Stewardship Parables of Jesus. By Roswell C. Long. New York, Nashville, Abingdon-Cokesbury Press, 1947. 140 p. $.60.

*The Mother's Role in Childhood Education: New England Concepts 1830-1860. New Haven, Yale University Press, 1947. 224 p. $3.00.

100 Stories for Boys. By Archer Wallace. Nashville 2, Abingdon-Cokesbury Press, 1947. 171 p. $1.75. Another group of illustrative stories by a skillful narrator.

*On the Meaning of Christ. By John Knox. New York, Charles Scribner's Sons, 1947. 117 p. $2.50.

Poets of Christian Thought. Evaluations from Dante to T. S. Eliot; including the works of Shakespeare, Milton, Wordsworth, Tennyson, Browning and Emerson. New York, The Ronald Press Company, 1947. 175 p. $2.50. A presentation to serious readers of a balanced view of developing Christian thought down the centuries as it is reflected in the writings of major poets.

Practical Hymns. By J. E. Roscoe. London, Novello and Company, Limited. 52 p. One Shilling. The 20th edition of an English

*To be reviewed

book of original hymns that are intended to inspire singers in matters of practical living.

*Preface to Ethical Living. By Robert E. Fitch. New York 17, Association Press, 1947. 80 p. $1.25.

The Protestant Faith. By George A. Crapullo. Nashville, Abingdon-Cokesbury Press, 1947. 32 p. $.25. A strong though brief plea to Protestants to appreciate their own heritage and also come together so as to extend its power and influence.

A Reading of Revelation. By Charles Leslie Venable. Philadelphia, The Muhlenberg Press, 1947. 114 p. $1.75. A retelling of Revelation including explanatory material which makes it understandable to our generation. An original and interesting treatment of a difficult book.

*Religion in Public Education. By V. T. Thayer. New York, The Viking Press, 1947. 212 p. $2.75.

School of Jesus. By G. R. H. Shafto. New York, Association Press, 1947. 96 p. $1.00. A book long popular in England, reprinted for American readers. It presents a fresh and interesting approach to the study of the Gospels. Questions give guidance for individual or class research and discussion.

Science and Theology: Their Co-ordination and Differences. By Hiram Vrooman. Chicago 37, Hiram Vrooman, c/o Swedenborg Philosophical Centre, 5710 Woodlawn Avenue, 1947. 187 p. Paper, $1.25; cloth $2.50. More than 300 analogues between things of science and things of theology, giving illustration to the theological truths involved. It presents a slogan for "the new global evangelism": "Bring all things of science to the support of theological objectives."

The Sin of Our Age. By D. R. Davis. New York, The Macmillan Company, 1947. 147 p. $2.00. The sin discussed here is the dissipation of spiritual values in our civilization that has been going on for five hundred years. The only solution is in a recovery of Christian faith.

*The Small Town and Country Church. By Edwin A. Hunter. Nashville, Abingdon-Cokesbury Press, 1947. 143 p. $1.50.

Soviet Education: Its Psychology and Philosophy. By Maurice J. Shore. New York, Philosophical Library, 1947. 346 p. $4.75. This book presents the educational tenets of Marxism, their growth and development through a century of thinking and action and their incorporation into the Soviet program.

A Star is Born. By Kenneth G. Phifer. Richmond 9, Virginia, John Knox Press, 1947. 31 p. $.50. A new telling of the Christmas story in a tiny Christmas gift edition.

Story Sermons for Boys and Girls. By Julius Fischbach. Nashville 2, Abingdon-Cokesbury, 1947. 192 p. $1.75. An unusually good series of story sermons for children. Without "talking down" to boys and girls they present simply the ideas embodied in the adult sermons with which the writer followed them when preaching in his own church.

*This Way to a Thriving Church. By Paul H. Conrad. Nashville, Abingdon-Cokesbury Press, 1947. 96 p. $.50.

Tola. By Anabel Walker. Boston, W. A. Wilde Company, 1947. 178 p. $2.00. A well-written story of a man who lived in Galilee during the life time of Jesus, with the drama coming from the inter-play between the two lives.

*Toward Professional Standards. Selected Papers for the Years 1945-1946. New York 17, American Association of Group Workers, 1947. 183 p. $1.50.

Wild Wings. By Joseph James Murray. Richmond, Virginia, John Knox Press, 1947. 123 p. $2.50. This author found only five days of the forty he spent in crossings of the Atlantic when no birds were seen! That is but one glimpse into the fascinating world that this Presbyterian preacher has found in *his* hobby. It almost makes people with other hobbies jealous of this one.

*The Willow and the Bridge. By Toyohiko Kagawa and Franklin Cole. New York 17, Association Press, 1947. 84 p. $1.50.

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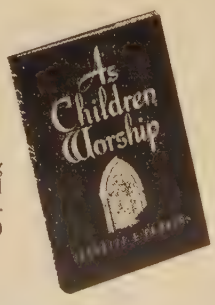


THE PILGRIM PRESS

Graded Curriculum and General Program Materials

Published from July 1, 1947 to October 1, 1947

THE FOLLOWING LIST has been prepared with the cooperation of the various editors and publishers. A quarterly list of materials published in 1947 appeared in the March, June, and October issues of the *International Journal*.

These materials should be ordered from denominational book stores, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Nursery

GRADED LESSON SERIES. *Learning About God's Care,* Part I, by Elizabeth Cringan Gardner. *The Nursery Teacher,* 64 pp., 25c; *Nursery Stories,* on cards 4½″ x 6″, each with colored picture and story folder, 16c per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1947.

The first of four parts covering a new one-year course for three-year-old children in the nursery class of the church. Part I contains three units: "Happy Times in Church," "Thanking God for His Care," and "Being Glad at Christmastime."

B. Beginners

GRADED LESSON SERIES. *Learning and Growing,* Part VIII by Elizabeth Cringan Gardner, *The Beginner Teacher,* 80 pp., 25c; *Beginner Bible Stories,* on cards 5″ x 6¼″, each with colored picture and story folder, 16c per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1947.

The last of eight parts covering a new two-year course. Contains three units: "Wondering and Worshipping in God's World," "Finding Out About New Friends," and "Learning and Growing." For use with all pupils in beginner department.

CHRISTIAN GROWTH SERIES (of Sunday-school lessons). First year, first quarter. Rubye Patton Nordgren. Unit A, "We Come to Learn About Jesus." Unit B, "Jesus Helps Us to Be Thankful." Unit C, "God's Christmas Gift." Thirteen pupil's leaflets, 14c. Teacher's Guide, *Our Beginners,* 64 pp., 22c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1947. Each leaflet has a full-color picture covering the front page, and other picture and text material contributing to the growth of the child.

C. Primary

GRADED LESSON SERIES. *Stories from Bible Times,* Part VIII by Jean Lillie Hill. *The Primary Teacher,* 80 pp., 25c; *Primary Bible Lessons,* thirteen four-page leaflets, 16c per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1947.

The eighth of twelve parts covering a new three-year course. Contains three units: "Out-of-Doors with Bible People," "Stories of David," and "Learning and Growing in God's World." The pupil's folders contain a variety of features suited to the primary children's interests and need of activities. Complete with wrapper that serves as a pattern sheet for use during the quarter. For use with pupils of all ages in the primary department.

NIEDERMEYER, MABEL, *My Story About the Bible.* New York, Friendship Press, 1947. 127 pp., cloth $1.25, paper 75c.

A book of stories telling how the Bible is used and enjoyed by children of many countries. Subjects covered are: how the Bible has been translated into other languages, how it is distributed, ways in which it is taught, and its influence in children's lives. Six of the stories deal with North America. The other six take readers to South America, India, China, Japan, and the Philippines.

A Primary Teachers' Guide on "The Bible Goes Round the World" by Mabel Niedermeyer, for use with *My Story Book About the Bible* by Mabel Niedermeyer, New York, Friendship Press, 1947. 31 pp., 35c.

This expanded guide, based upon the author's own book, contains plans for both a foreign and a home mission study.

D. Primary-Junior

Thoughts of God for Boys and Girls in Winter Time. Hartford, Connecticut Council of Churches, 1947. 72 pp., 25c per individual copy, 20c to churches. Annual subscriptions received; order from denominations and councils.

Daily devotional readings from November 30 to Ash Wednesday center around Christmas—preparations for it in history and in the life of children; and authentic stories of children of other lands. Stories, songs, prayers, poems and pictures bring a vivid message of the unceasing quest between God and man.

RINDEN, GERTRUDE JENNESS, *Missionary Worship Program, Series III,* New York, Friendship Press, 1947. 64 pp., 50c.

Ten missionary worship programs based on the theme "The Bible Goes Round the World." This is the third in a series planned for use with various age groups. The programs include stories for telling, prayers, suggested hymns, and Scripture passages.

E. Junior

GRADED LESSON SERIES. *The Story of the New Testament. Junior Workbook Number 12,* by Marion M. Brillinger. *Workbook,* 32 pp., 16c. *The Teacher's Guide,* 64 pp., 25c. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1947.

Last in a series of twelve workbooks being published quarterly and covering a three-year course for juniors. Contains two units: "The Story of the New Testament," and "The Earth Our Home."

RINDEN, GERTRUDE JENNESS, *Around the World With the Bible,* Friendship Press, 1947. 126 pp., cloth $1.25, paper 75c.

The thirteen stories in this book tell how boys and girls in various parts of the world have come to know and love the Bible, and how it has been given to them in languages they understand. The scenes of six stories are laid in North America. The others are placed in China, Madagascar, India, Japan, Solomon Islands, and Africa. The stories are fresh, vivid, and full of action.

MOULD, RALPH; STEWART, JEAN; FRITZ, DOROTHY. *Junior Omnibus.* Presbyterian Church U. S. A., 1947. 130 pp., $2.00.

A manual of junior group work and program resources to be used with clubs, societies, Sunday and weekday and vacation schools, junior churches, choirs, missions, expanded sessions, and recreation.

Junior Programs for Sunday Evening Groups and Other Junior Meetings, Vol. 2, No. 1, St. Louis 3, The Christian Board of Publications, 1947. 64 pp., 25c. October, "The Bible Goes Round the World," November, "Songs in Our Bible," December, "Christmas in Art and Music."

MCPHERSON, IMOGÉNE M., AND TAYLOR, FLORENCE M. *The Story the Bible Tells*—Part I, (Units 1 and 2). New York and Nashville, Abingdon-Cokesbury Press, 1947. *Teacher's Textbook,* 238 pp., $2.00; accompanying pupil's books—*Becoming a Nation of God* (Unit 1) 32 pp., 25c; *The Voice of God* (Unit 2) 32 pp., 25c.

Two-unit Bible-centered weekday religious education course, for fifth and sixth grade pupils. This study deals with the period from Abraham to Jeremiah and helps boys and girls to understand the significance of early Bible personalities and early Old Testament history. It examines the formation of the Jewish nation and the prophetic expectation of a great leader in two complete units of 16 sessions each.

II. Religious Education of Youth

A. Intermediates

Junior-Hi Kit, No. 4, edited by Clyde Allison, Philadelphia 7, Westminster Press, 1947. $2.50.

This new kit contains thirty new four-page program leaflets divided into the four great areas of Faith and Life, Stewardship, Christian Outreach and Christian Fellowship—with particular emphasis on projects for average church communities. An 80-page Sponsor's Manual with many pointers, suggestions, and ideas for each season of the year is included.

BRO, MARGUERITE HARMON, *Why Church?* New York, Friendship Press, 1947. 138 pp., cloth $1.00, paper, 75c.

A story of how some intermediates discovered that joining a church made them part of a world fellowship with responsibilities as well as privileges and fun.

BETHANY GRADED LESSONS. Third Year, *Intermediate Bible Guide* (Pupil's Book); *Intermediate Teacher's Bible Guide,* fall quarter, "The Story of Paul" in 13 sessions. St. Louis 3, Christian Board of Publication, 1947. Pupil's Book, 25c; Teacher's Book, 45c.

B. Seniors

CHRISTIAN GROWTH SERIES (of Sunday-school lessons). First year, first quarter. Harold T. Rasmussen. *Managing Ourselves.* Unit A., "At Home." Unit B, "Personal Life." Unit C, "Friendship." Unit D, "Prayer." *Pupil's Study Book,* 64 pp., 14c. *Teacher's Guide,* 64 pp., 22c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1947.

BETHANY GRADED LESSONS. Third Year, *Senior Bible Guide* (Pupil's Book); *Senior Teacher's Bible Guide* "How the Early Christians Lived and Worked," by Fred West. St. Louis 3, Christian Board of Publication, 1947. Pupil's Book, 25c; Teacher's Book, 45c.

CLARKE, EDWIN L., *And Your Neighbor.* New York, Association Press, 1947. 96 pp., paper 50c.

For young people of high school age, this pamphlet presents the social principles of Jesus applied to their daily life problems. Each of the 25 chapters contains a section of Biblical material and questions relating to it for discussion.

C. Seniors—Young People

The Society Kit, Vol. V, edited by Clyde Allison, Philadelphia 7, Westminster Press, 1947. 288 pp., $3.00.

The Society Kit, Vol. V includes 54 topics with particular emphasis on special features such as projects for rural and average church communities, a treasury of prayers, a recreation section, programs for Christmas, New Year's Day, etc. The introduction contains helps on program ideas, organization, vital aids and practical service projects.

That All May Know, edited by Lucy M. Eldredge. New York, Friendship Press, 1947. 64 pp., 40c.

A study course, compiled by youth leaders for seniors and young people, interpreting the meaning of evangelism for individual Christians and its place in the program of a church youth group. Sugestions are given for six sessions.

Discussion and Program Suggestions for Youth on World Evangelism, by Oliver deW. Cummings, for use with *New World Ahead* by David D. Baker. New York, Friendship Press, 1947. 32 pp., 35c.

WESTON, SIDNEY A., *The Bible Jesus Knew,* New York, Fleming H. Revell, 1947. 128 pp., 65c.

A discussion study course on the Old Testament.

D. Young People—Adults

CLOISTER SERIES OF CHURCH SCHOOL COURSES, Louisville, Cloister Press, Course 12, *Their Faith and Ours,* Part I. The Old Testament, Student's Manual and Leader's Manual, by Muriel Streibert Curtis. *Teacher's Manual,* $1.00; *Pupil's Manual,* $1.50, 1947.

A course of studies in Biblical religion for our day for young people and adults. It can be used in young people's societies, for weekday religious education, for private schools or junior college classes, for adult groups, or individuals.

MOULD, RALPH W., *Christianity Where Men Work.* New York, Friendship Press, 1947. 95 pp., 50c.

An elective course for older young people and young adults includes source material, discussion questions, reading references, and worship helps for a study of Christian standards in labor-management relations.

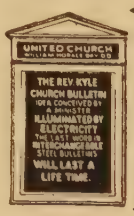
III. Religious Education of Adults

HOGUE, HELEN GIBSON, *Understanding Myself and Others.* Nashville, Abingdon-Cokesbury, 1947. 47 pp., 25c.

An adult study course (nine sessions) to help each student better understand the reasons for his own behavior. This understanding should contribute to his own emotional and mental health and should enable him to work more effectively with others.

BOSS, CHARLES F., *Seek First.* Nashville, Abingdon-Cokesbury Press, 1947. 48 pp., 25c.

An adult study course (nine sessions) which is a serious exploration, interpretation, and stimulus to planning steps in achieving a peaceful world order. It is aimed to help clarify the problems, get hold of facts, evaluate their meaning, grasp the underlying principles, and select and apply proposals for practical action.



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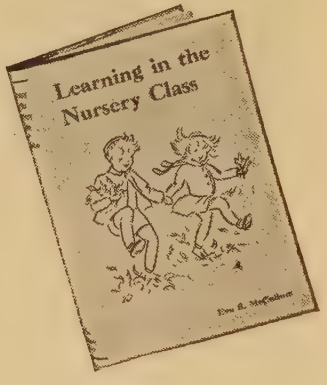

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Charles F. Rogers, Jr. ~ *Manager*

Holt, Ivan Lee, *Interchurch Cooperation.* Nashville, Abingdon-Cokesbury Press, 1947. 46 pp., 25c.

A course for adults (nine sessions) to make a study of the relation of the Methodist Church to other denominations; to discover similarities and differences in emphases; to develop an appreciation of the values and contributions of various denominations and the possibilities of cooperation in the Christian enterprise.

Hall, Cameron P., *Economic Life; A Christian Responsibility.* New York, Federal Council of Churches, 1947. 92 pp., 35c.

This booklet is based upon the Report of the National Study Conference on the Church and Economic Life, convened by the Federal Council of Churches last February in Pittsburgh. Designed for individual reading and for use by church groups. A section is devoted to suggestions for chairmen of discussion groups.

IV. General

Brewer, Earl D. C., *The Church at the Cross Roads.* Nashville, Abingdon-Cokesbury Press, 1947. 128 pp., 50c.

A guide to better work in building Christ's church in small town and rural areas. It is pointed especially to meet the needs of lay workers, church school officers, and teachers. It shows how to examine any community and as a result of this examination to extend the church's program so that it will do the maximum good.

Brumbaugh, T. T., *Christ for All Japan.* New York, Friendship Press, 1947. 77 pp., 50c.

A pamphlet reporting the present evangelistic effort of united Christian forces in Japan. "Christ for All Japan" is their slogan and goal. Out of a recent visit in an official capacity, the author gives vivid impressions of Japan in reconstruction.

Laymon, Charles M., *Great Prayers of the Bible.* Cincinnati, The Methodist Church, Literature Headquarters, 1947. 130 pp., 45c.

A book on the great prayers of the Bible, including the prayers of the patriarchs. Questions are given at the close of each chapter.

Crapullo, George A., *The Protestant Faith.* Nashville, Abingdon-Cokesbury Press, 1947. 32 pp., 25c.

The story of the origin of Protestantism, a statement of its cardinal principles, and a brief account of its achievements and opportunities.

Conrad, Paul H., *This Way to a Thriving Church.* Nashville, Abingdon-Cokesbury, 1947. 96 pp., 50c.

This volume points the way by which any church, large or small, can become perpetually reproductive as a power for good in its own community. It offers a program which can well become a means of conserving the evangelistic fruits of every church, as well as the strong ally of Christian education.

Maps

Americans of Negro Lineage, by Louise E. Jefferson. New York, Friendship Press, 1947, 50c. A decorative map in six colors. One in the series on the U.S.A., size 40 x 30 inches.

Picture Map: The Bible in Many Lands, by Christie McFall, New York, Friendship Press, 1947, 60c. A new work map accompanied by cut-outs and text. Size 50 x 35 inches.

Friendship Map: The Bible in All the World, by Louise E. Jefferson. New York, Friendship Press, 1947. 50c.

What's Happening

Miss Rosser Heads Combined Department

CHICAGO, Ill.—Miss Pearl Rosser, Director of Radio Education for the International Council of Religious Education since March 1945, has also been named director of audio-visual education. She will be in charge of a joint Department of Audio-Visual and Radio Education. It is expected that an associate director of the department will be added to her staff.

Pearl Rosser

Miss Rosser has been acting director of visual education since last March. As such, she was the Director of the Fourth International Workshop in Visual Education held at Green Lake, Wisconsin in September.

The visual education work of the Council was started ten years ago with the appointment of a special committee. The Department itself was set up in 1941, with Mr. William L. Rogers, now of the Religious Film Association, in charge. Dr. Mary Leigh Palmer was Associate Director from 1943 to 1946. Miss Rosser will continue to give major attention to radio education.

UCYM Elects New Officers

CHICAGO, Ill. Katheryn Kline of Kutztown, Pennsylvania, has been elected national chairman of the Committee on the United Christian Youth Movement for the 1947-49 term. Miss Kline is the national chairman of the Evangelical and Reformed Youth Fellowship. She was graduated from Westminster Choir College, Princeton, New Jersey, this past June. Richard Moomaw, public school teacher in Summitville, Indiana, was elected secretary. Howell Wilkins, pastor of the Methodist Church of Camden, Delaware, was elected financial secretary.

At the same time announcment was made of the election of regional chairmen of the UCYM. These were chosen at the respective regional conferences during the past summer: *Central*, Robert Walsh, Milwaukee, Wisconsin. *Eastern*, John Wood, New York City. *Pacific*, Howard Fowler, Portland, Oregon. *Rocky Mountain*, Roy Browning, jr., Ottawa, Kansas. *Southern*, Vesta Knighton, Miami, Florida. *Southwestern*, Robert Fudge, Oklahoma City, Oklahoma. *Canada*, Grace Hutchings, Toronto, Canada.

The national officers were elected at the 1947 Annual Meeting of the Committee on the United Christian Youth Movement at Green Lake, Wisconsin, October 3-5. More than a hundred delegates from denominations, councils and agencies attended this meeting.

Syndicated Uniform Lesson Treatments Provided for Newspapers

CHICAGO, ILL. Reaching and influencing unchurched adults and older young people through pages of the secular press, while at the same time giving valuable help to Sunday school workers, is a new evangelistic effort launched through the International Council on September 21.

On that date more than 1,600 weekly newspapers in 36 states and two Canadian provinces began carrying a special treatment of the Uniform Lesson Series of International Sunday school lesson outlines slanted to the lay reader. A similar syndicated feature will begin on January 1, 1948 in daily newspapers of the United States and Canada.

Louie D. Newton

Two of the nation's outstanding churchmen are writers of these lesson treatments. Dr. Louie D. Newton, Atlanta, Georgia, president of the Southern Baptist Convention, is writer of the column in weekly newspapers, and Dr. Roy L. Smith, Chicago, editor of Methodism's *The Christian Advocate* is to write the lesson treatment for daily newspapers.

Because the writers are men of vast experience and world vision, the lesson treatments are illustrated with poignant incidents helpful to the reader in facing day-by-day problems. Their wide religious training and study give excellent basis for interpretation of the lesson.

Dr. Newton has had many years of service as newspaper reporter, editor and columnist. A graduate of Mercer and Columbia universities, he is pastor of Druid Hills Baptist church, Atlanta, and associate secretary of the Baptist World Alliance. He is author of a daily column, "Good Morning," carried by four Georgia dailies, and a feature, "Today and Tomorrow," carried by 60 Georgia weekly newspapers.

Noted for his popular and attractive style of writing and lecturing, Dr. Smith is author of thirty books, hundreds of articles and editorials, and is well-remembered for his "Sentence Sermons." He has contributed to the *International Journal* in the current year a series of articles on the special tenets of Protestantism. (See page 3.) He is a graduate of Southwestern College, Winfield, Kansas, Garrett Biblical Seminary and Northwestern University. Before becoming editor of *The Christian Advocate*, he served in six pastorates, including Simpson church in Minneapolis, Minnesota, and First Methodist church, Los Angeles.

Popularity of the syndication of the lesson treatments is already evident as new weeklies send in orders, following a promotion program in which ministers and lay people in local communities assisted the International Council by contacting editors of their home town papers. The total of weekly subscribers to Dr. Newton's column is now 1,726. A goal of 1,000 additional subscribers has been set for the first year of the project.

Plans for the syndication of this material have been worked out by the Committee on Syndication of Newspaper Lesson Treatments of the International Council, whose chairman is Roy W. Belford, Toronto, of the United Church of Canada.

The International Sunday school lesson outlines, on which these lesson treatments are based, are produced by the Council's Committee on the Uniform Series which is composed of official representatives of 30 denominations. Nearly 100 denominations and groups with memberships totalling more than 20,000,000 persons prepare their regular Uniform Lesson materials for one or more departments in their Sunday schools from these topics.

Roy L. Smith

Journal readers can assist in obtaining new subscribers to this project by writing to the Rev. Philip C. Landers at the International Council office to secure copies of promotional material, and then personally calling the attention of editors of their daily or weekly newspapers to this service, explaining how it will be of use to church people of their community and of interest to unchurched readers.

Our Mistake

In this section of the November issue there was a picture showing participants in the dedication of the motion picture "Beyond Our Own." It turns out that the handsome gentleman at the reading desk is not Mr. Paul F. Heard, Executive of the Protestant Film Commission, but Mr. S. Franklin Mack, vice president of the Commission. Mr. Mack is with the Board of Foreign Missions, Presbyterian Church in the U. S. A.

Pictured is *Rev. Andrew Madasik, Slovakian* Reformed pastor in Luchy, Czechoslovakia, arriving at the school to teach a weekday class in religion. He is using a bicycle given by the World Council of Churches, one of 150 bicycles which have been sent from Geneva to pastors with scattered parishes. This pastor preaches in four places quite distant from each other besides teaching religion in the schools of three small towns. Some of his congregations meet in homes or in a school because the church buildings have been destroyed. Under the present weekday school program in Czechoslovakia, many a pastor teaches fifteen to twenty hours a week in schools besides carrying on his parish work.

Names for Recipients of CARE Packages

CHICAGO, Ill. Individuals and churches wishing to obtain names of persons in Europe to whom packages may be sent, may get these by writing to Rev. Paul C. Macy at the International Council of Religious Education, 203 N. Wabash Avenue, Chicago 1, Illinois. Mr. Macy has received lists of names from Pastor Martin Niemoeller and others in Europe of people desperately in need of help and of contact with Christians in this country.

Dr. Niemoeller, in writing of the tragic conditions in Germany, says: "I have met with considerable criticism by recommending the establishing of personal contacts instead of general relief work. Today I am absolutely convinced that this way is not only the right way, but the only one to get real results and to soften unhappy and hardened souls. Yet we must take care not to grow weary in our work; there are hundreds of thousands who need such assistance. Again and again I have been visited by people who have received a letter or a parcel or both from some unknown friend in America, and it seemed to me that those people in some way had come back to human life again. To be sure, a package from abroad does not mean very much for a long period. It may do for just one week, and yet, people feel rich as they experience that there are other people who think of them, and suddenly are willing again to share with others what they have personally been presented with. I think that this sort of individual help outweighs many bad and hardening influences, that people are made better by it and, so to speak, more human. In the end, it is charity and love that bring about a better world."

Dr. Niemoeller recommends sending such aid through CARE, since these gifts are sure of getting through to the recipient. CARE (the Cooperative for American Remittances to Europe, Inc., 50 Broad St., New York 4, N. Y.) is urging that each reader find ten other persons to send a $10 CARE package to a starving European family.

The following excerpts from a letter received at the *Journal* office indicates the need for food. It comes from the American Zone in Germany:

"May God bless you and your work. I beg your pardon for troubling you. Our family: my husband (a electrician), his both-over-70-years-old parents, my daughter and I, are refugees from Esthonia. Through the war we lost all we possesst and now we are leading a very hard life: half hungry, almost in rags and without joy, like homeless beggars. Our earnings are very low.

"Shortly my husband lay in a hospital 3 month and now he can't recover his health by the food ration we get now on our kards. For instance, our ration for milk is 5 pt. skimmilk a month, 5 oz. fat a month, 4 oz. cheese a month, etc. Vegetables are rare. Fruits, for us refugees, are a miracle. Soap we get only a small cake for a month, sufficient to wash ourselves 3-4 times. From the stores we can buy nothing. From clothing, shoes, socks, stockings etc. we can dream onli."

A report from Hilfswerk, the German Protestant Relief Agency, says: "Our own resources are utterly insufficient to stop the progress of Nihilism, especially among the youth, to stop the progress of despair amongst fourteen million of refugees and expelled people, to save the German soul by trying to re-educate the starving masses, to convert them from Materialism to the spiritual outlook of Christianity."

Director Appointed for Youth Conference

CHICAGO, Ill. The Rev. Dennis Savage has been appointed as director of the Christian Youth Conference of North America, which will be held next summer by the United Christian Youth Movement. Mr. Savage was graduated from the Disciples Divinity House of the University of Chicago last June and is an ordained minister in the Disciples of Christ Brotherhood. He previously attended North Idaho Junior College and the University of Idaho, from which he graduated in 1942. Having been very active in denominational and interdenominational youth work, Mr. Savage is well qualified to give executive leadership to the conference.

Community Carol Festival Proves Popular

GLOUCESTER, Mass. Plans are under way for the fourth consecutive community Christmas Carol Festival to be held the third Sunday in December in the City Hall of Gloucester. This is given under the auspices of the Cape Ann Scientific, Literary, and Historical Association, which supplies programs containing the printed words of music sung by the assemblies. The choirs of all the churches, both Protestant and Catholic, take part in the service, singing carols of their own selection. These are preferably of ancient, foreign origin. More familiar carols are sung by the choirs in unison. The denominations represented in the 1946 festival were Baptist, Congregational, Methodist, Episcopal and Universalist, and the Catholic Church. The festival is free and draws maximum attendance.

"The Journal Doesn't Need It"

Recently one of our subscribers of many years wrote telling us that her individual subscription was now to be included in a club subscription at her church. She added: "I am disappointed that you spend so much time and money following this up. The *Journal* doesn't need it!"

Those are kind words and we like them, but the fact is that no matter how good a magazine is, subscribers just do not renew automatically. No doubt they mean to renew immediately when their expiration is first called to their attention, but put it off and the first thing they know it is weeks later. No, the *Journal* doesn't need it—but subscribers do!

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Y—Young People
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Bulldog Drummond Strikes Back (Col.) Gloria Henry, Ron Randell. *Melodrama.* Scotland Yard at first counts Captain Drummond simply as interference, but after he has risked lives of himself and his friends to test ramifications of "missing heir" racket, the law is glad to have his help. . . . Its solution withheld until climax, this is *better constructed than average detective film.* A new series. **M,Y**

***Carnegie Hall** (UA) Marsha Hunt, Frank McHugh, William Prince, various musical artists. *Musical.* Performances in famous New York hall by its philharmonic orchestra under various conductors, by Rubenstein, Piatigorsky, Heifetz, Pons, Stevens, Peerce, Pinza—set in story of determination of a widow, minor employee of the building, that her son, who is drawn to jazz, will someday perform on the Carnegie stage. . . . Story, trite and frequently maudlin, is not essential, but the inserted musical performances are—and they are more complete, better recorded than in previous films of the type. Some close-ups of the artists in action are significant. A *season's concert series for the price of one movie.* **M,Y,C**

Dark Passage (War.) Lauren Bacall, Humphrey Bogart, Tom D'Andrea, Agnes Moorehead. *Melodrama.* Efforts of escaped convict to elude police as he seeks to solve wife's murder. for which he has been unjustly convicted. . . . A sordid, gory, *dreary* story, lifted above the ordinary for adult audiences by unconventional use of camera for effect of participation in early scenes, employment of actual San Francisco backgrounds for *effective atmosphere.* Characters rouse little sympathy. **M**

Desert Fury (Par.) Mary Astor, Wendell Cory, John Hodiak, Burt Lancaster, Lizbeth Scott. *Melodrama.* Daughter's determination to consort with sadistic gangster runs counter to plans for respectability cherished by her domineering mother, proprietress of a fancy gambling house in Nevada. . . . Beautiful desert scenery, expertly photographed, wasted on a *cheap, senseless* tale featured by unsavory characters, sadistic, unmoral behavior, hardbitten dialogue, emphasis on gorgeous clothes. **M**

Forever Amber (Fox) Linda Darnell, Richard Haydn, George Sanders, Cornel Wilde. *Drama.* The widely publicized novel, set in time of Charles II, about a girl who rises from poverty by means of succession of amorous alliances to equal in rank the original object of her affections, then loses out in the end. . . . In admirable technicolor. handsomely set and costumed, this attempt to picture ruthless ambition becomes rather the tale of a lady more sinned against than sinning, is stiffly performed, strangely *unmoving.* **M**

The Foxes of Harrow (Fox) Richard Haydn, Rex Harrison, Maureen O'Hara, *Drama.* The rise and fall of an illegitimate Irish gambler-adventurer who wins a fortune through cards and the stock market in New Orleans of the 1830's, establishes a fabulous estate, enters into a hate-filled marriage, rides through a panic to begin again. . . . Each phase of this overlong, obscurely motivated, *cliche-ridden* film, peopled by unadmirable characters, can be anticipated. Handsomely set, stilted, scarcely convincing. **M**

Fun and Fancy Free (RKO) *Cartoon.* A full length Disney feature, the first part the story of a circus bear who runs away to the wilds, the second a modernized version of "Jack and the Beanstalk," with Mickey, Donald and Goofy, and with Charlie McCarthy and Mortimer Snerd for good measure. . . . Gay and *spirited, but low on imagination.* Will appeal only to such children as are not oversensitive to occasional frightening appearances of murderous animals and giants. **M,Y,C**

Germany — Handle with Care (The March of Time) *Documentary* designed to present problems faced by occupation authorities. Includes footage shot in Russian zone. . . . Necessarily fragmentary, but extremely *informative.* **M,Y**

Her Husband's Affairs (Col.) Lucille Ball, Gene Lockhart, Franchot Tone. *Farce.* Young advertising man's ideas for furthering his career, sparked by contact with mad "scientist," get him into all sorts of scrapes (when permanent hair remover backfires, etc.) from which his wife's timely but re-

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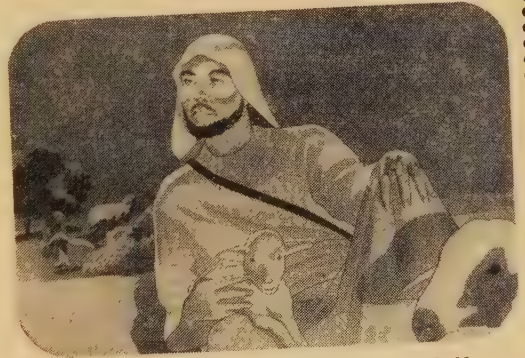

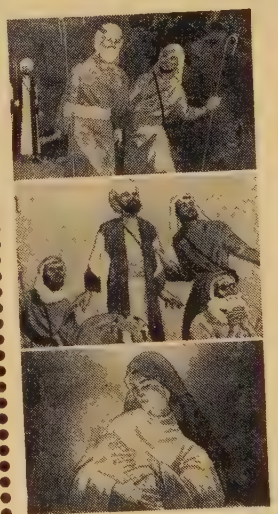

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STORY BY:
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(From Christmas in the Home, published by The Bethany Press, St. Louis.)
ILLUSTRATED BY:
EARL W. KIDD, JR.
PRODUCED BY:
PAUL R. KIDD

Church Screen Productions

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sented devices rescue him in the nick of time. . . . An unpretentious film, sometimes in rather poor taste, entirely improbable but *spirited* and fun. Occasionally lampoons advertising, but not severely. **M,Y**

Kiss of Death (Fox) Brian Donlevy, Coleen Gray, Victor Mature, Richard Widmark. *Melodrama.* Experiences of a convict who is freed when he goes over to the side of the police, testifies against fellow gangsters, then suffers untold horrors for himself and his family as he is stalked by his former associates. . . . Documentary-like in that it was shot against actual New York backgrounds—prisons, courts, shoddy tenement districts—film is convincing, *harrowing*, sadistic, with some of the most bitterly realistic portrayals of depravity yet shown on the screen. **M**

Lured (UA) Lucille Ball, Cedric Hardwicke, George Sanders. *Melodrama.* Show girl goes to work for Scotland Yard as a decoy as they seek maniac killer who lures girls to their death through ads planted in "personal" columns. . . . Considerable attention to detail and characterization *lifts this out of routine* detective class. **M**

***Magic Town** (RKO) Ned Sparks, James Stewart, Jane Wyman. *Comedy.* Chancing upon the "perfect average" in towns, opinion poll taker moves in to exploit it as a short cut for his surveys. His ruse revealed and the town ruined through consciousness of its own uniqueness, he seeks to make amends. . . . Like all fables or caricatures, this one is exaggerated, but through the exaggeration *truths show through.* First portions excellent satire, final "redemption" becomes too contrived, even maudlin, for effectiveness. Some striking use of camera to convey subtle facets of character, situation. **M,Y,C**

Monsieur Verdoux (UA) Charles Chaplin, Mady Correll, Isobel Elsom, Martha Raye. *Drama* written, scored, directed, acted by Chaplin in departure from his comic tradition. Announced as a "comedy of murders," film tells of a dapper Parisian bank clerk who, in varied guises, marries well-to-do women, murders them in order to obtain funds to support his family in time of redemption. . . . Certain sequences in which star reverts to his traditional pantomime are delightful satirical comedy. But comedy and murder simply do not mix, and film's thesis—that the crime of the individual is slight compared to society's as exemplified in economic exploitation and war—does not as here treated hold water. *Disappointing.* **M**

Singapore (Univ.) Ronald Culver, Ava Gardner, Fred MacMurray. *Melodrama* about an American pearl smuggler who returns to get the jewels he secreted on Japanese invasion, finds his fiancee, supposed dead, suffering from amnesia and married to another, gets involved all over again with customs agents, the underworld, etc. . . . An *improbable* tale, its oriental setting all that distinguishes it from other run-of-the-mill detective films. **M,Y**

Song of the Thin Man (MGM) Myrna Loy, William Powell, Keenan Wynn. *Melodrama.* The unquenchable Charles family again essay a bit of detecting, which leads them into a round of gambling casinos, "jive" joints, rest homes, etc., with, as usual, considerable imbibing of alcoholic refreshment on the way. . . . There is a limit to the callousness with which detective films may reasonably mix comedy with murder, and it is reached in this new entry in a famous series. A sprightly film against a *definitely unpleasant* background. **M**

The Unconquered (Par.) Gary Cooper, Howard DaSylva, Paulette Goddard. *Melodrama* set in and around Fort Pitt during Indian uprisings of early 1700's. Fantastic deeds of derring-do, Indian battles, miraculous escapes, brawls, etc. . . . Over two hours of technicolored action on a broad scale by cardboard individuals and well trained crowds. The huge cost of this self-styled "epic" is indicated by the expensive advertising accompanying it. *Stupendous hokum*, extremely unconvincing. **M,Y**

The Unfinished Dance (MGM) Karin Booth, Cyd Charisse, Margaret O'Brien, Danny Thomas. *Drama.* Misplaced adoration of small girl in ballet school for leading ballerina brings her all manner of suffering before all is made well. Inserted are excerpts from familiar ballets, one modern interpretation of "Holiday for Strings." . . . An *appealing* story not entirely smothered in the color, glamor, slickness with which Hollywood has dressed up simple, convincing French film on which it is based. **M,Y,C**

Variety Girl (Par.) *Musical.* In story frame about two girls who seek success at Paramount, all the studio's stars appear in one or more sequences to add their casual bit or to contribute sketches to the gala "benefit" with which film is climaxed. . . . Aside from the breach of good taste involved in self-advertising in a film for which the customers pay, *monotony* of acts, with their everpresent slapstick, will render this uninteresting for all but inveterate "fans." **M,Y**

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CHURCH-CRAFT Pictures

Church-Craft Natural Color Bible Slides are 2″ x 2″ in protective glass binders for use in any standard slide projector.

Wild Harvest (Par.) Preston Foster, Alan Ladd, Dorothy Lamour, Lloyd Nolan. *Melodrama.* Fallings-out-and-in-again as two adventurers follow the wheat harvest north with their combine crew. . . . The background is unique, featured by impressive photography. *It deserves better* than the parade of violent brawling, underhanded dealings, sordid sex elements which make up the plot.

M

Films for Church Use

Reviewed by Mrs. Melba Petersen for the Department of Visual Education, International Council of Religious Education.

These materials are available from denominational book stores, members of the Religious Film Association.

Amos

20 minutes, 16 mm. Sound, black and white. Rental, $6.00. Produced by Cathedral Films.

This is a picture more concerned with the teachings of Amos and conditions in his time than with the life of the prophet. In that respect the title is misleading.

The story deals with a nobleman. He is very harsh with the people who, because of drought, crop failure and ill health, cannot pay their debts. His son, who is a good friend of a poor boy, is accidentally arrested and thrown into prison with the poor boy's parents. From this experience and from the lips of Amos, the nobleman learns that the rights of men must be respected and that justice must come again to his land.

The film is good background material for a study about Amos. With some study of the life and times of Amos before showing the film, its effectiveness could be increased. Its primary use would be with intermediates and older youth. Many junior groups, however, could use it if they were effectively prepared for it. Used alone the film seems inadequate.

Technical quality: GOOD. *Content:* GOOD.

Boundary Lines

10 minutes, 16mm. Sound, color. Rental, $3.00. Produced by International Film Foundation, Inc.

A unique film on the boundary lines which separate men. There are boundary lines of fear, of possession, of color, of greed. Millions have been persecuted and have died because of boundary lines. The film emphasizes the idea that a line is whatever we make it because a line is only an idea.

The use of the animated cartoon technique increases the effectiveness of the message of this film, yet it limits the audience. It requires a mature, almost sophisticated, audience to appreciate it to the full. Student groups and those interested in working on the problems of prejudices would profit most by it. Because of some rather frightening scenes, it is not recommended for children.

Technical quality: EXCELLENT. *Content:* EXCELLENT.

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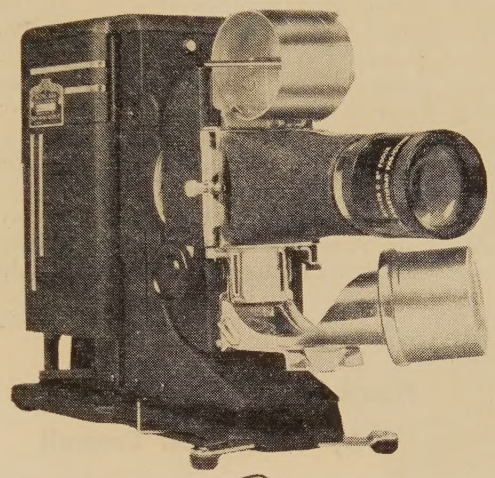

The famous Tri-Purpose Model AAA, shown at left, shows all three: 2″ x 2″ slides, single- and double-frame filmstrips. 300 watts. 5″ focal length coated Anastigmat projection (F:3.5) lens. There are other models to meet any requirement.

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Editorials

Another Iron Curtain!

THE DEFEATS OF PEACE are in some ways harder to take, even at Christmas, than those of War.

It was easier, in a way, for the English people to bear up under Dunkirk, the fall of France and the loss of Singapore than the coal shortage of last winter and the extra belt-tightening of 1947. Americans took Pearl Harbor and those months of loss and retreat in the far Pacific through 1942 more easily "in their stride" than they are now taking high prices, the threat of inflation, and their own current "civil war" between capital and labor. For war, mighty necromancer of the human soul, generates its own unity and enthusiasm in each citizen and among divergent groups. When its unifying and energizing power is withdrawn as the guns cease to shoot, the scattered and contending influences of peace are slow, too slow, in taking over this crucial role in society and in the soul.

It is all too clear that people today are suffering a severe let-down in faith and hope and purpose. Some worried observers say that a "black curtain" of pessimism is settling down over multitudes of people. Press, radio, magazines, books reflect this spirit. Some people turn on their newscasts by saying, "Let's see how far the world has gone to h——today." One observer started to collect the titles of articles in which the "sickness" of the world today was played up but got discouraged by the amount of material. Doubtless people expected too much too fast from the United Nations but that many are tragically disappointed in it there is no doubt. And the way in which talk about the next war has quickly seeped up from a line of small type to headlines reminds us of the manner in which women started using cigarettes because some years ago a girl on a billboard said to her companion, "Blow Some My Way." He who says "Our times are out of joint" has all too much support for his complaint.

Only in much humility can one cast about in his own soul and in his universe for something to say at Christmas in the face of an "iron curtain" like this.

Christmas has to do with an event nearly two thousand years old. It says to us, "Faint heart, take courage from the long look." The United States' Constitution, now so stable and forceful, was having at least as hard a time a century and a quarter go as the U. N. charter is today. Read its history and you can hear Vishinsky and Calhoun like two voices on the same wire.

That wise man from Africa, Schweitzer, has a word for us, when he says that he is pessimistic about humanity when he takes the short look but optimistic at the long view. And this far vision means that we must be so concerned over the long-term work in which God is engaged that our devotion to it does not depend upon some small part being completed in that short span of time that has been honored by being the same as our lifetime. "I am a link," said a young man as he looked through a microscope at cells of the body. So are we all. We must sense, and be empowered by, that fact.

The people least disturbed these days are those who are doing something, all they can, to bring things out right.

Hark!

By Grace Noll Crowell

Hark! Above the echo of old battles,
Above earth's cries of hunger—once again
There comes the sudden shout of angels singing
Their song of glory and good will to men.

Clear above the clamor and the tumult
Of nations in their race for power and might,
The words ring out as crystal-clear in meaning
As when they pierced that first far Christmas night.

Our God will not be mocked—he sent his message,
And the passing centuries have not sufficed
To dim the glory, nor to change the meaning
Of the coming of the heralded white Christ.

There will be peace again—its quiet waters
Will lave the lands, but O men, may we do
Our part to make God's word as he proclaimed it,
A reality, come gloriously true.

Is the League of Women Voters going to prevent the next war? No man knoweth, but the ardent activities of its members is doing much for the world and for them.

Someone has said that the real job of any man is to see what God is working at through the Universe and then find his place in carrying out that purpose.

And what is God busy at? He is bringing unity out of cross purposes and division—in the stars, in crystals, in human society whether large or small, in the lives of great men and women, and in our own small hearts. That is his will, his single purpose that includes all partial purposes. If one cannot sense it in seven years, let him raise his sights to as many thousand. While that can be delayed, it will not be denied. We can deflect it, but we cannot stop it. It can be detoured but not at last defeated.

And it all boils down to a matter of a person's faith in the ultimate triumph of goodness and decency and ideals, a certainty, so deep a certainty, that these things are good whether at the moment they be winning on all fronts or not, a courageous taking hold of every handle by which that faith can be made to work.

A wise man once said that a long life had taught him three important pieces of wisdom: you can see the stars best from the deepest well; the mills of the gods grind slowly but they grind exceeding fine; and the bee fertilizes the flower that it robs. It is insight such as this, and the courage to act upon it, that enables people to face the dangers of peace. To do so without the trumpets that blow to all the people as in war, but with the trumpets that are heard in the soul alone—this is to snatch victory from the seeming defeats of peace.

Thus, a Merry Christmas to all!

The Cover Picture

THE Adoration of the Shepherds" by Giorgione is one of the glories of the magnificent Kress collection at the National Gallery of Art in Washington. Unfortunately only a partial idea of the picture can be given here, in a single color tone. The Venetian painters of the Renaissance were noted for their use of color and the rich tones of this picture add greatly to its enjoyment. Colored copies may be obtained from the Gallery at a modest cost.

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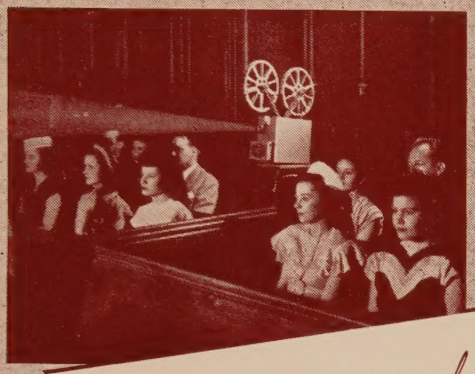

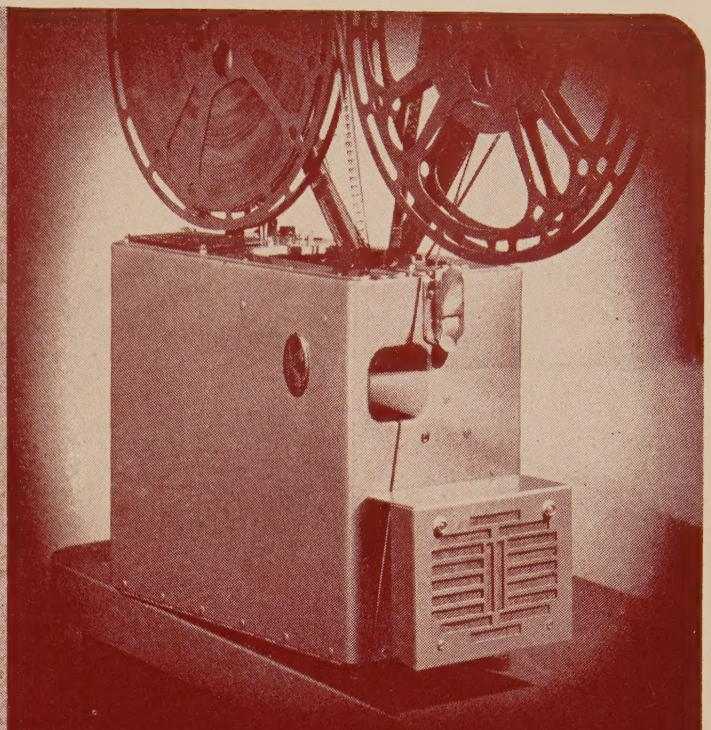

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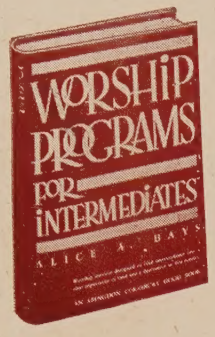

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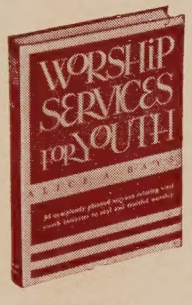

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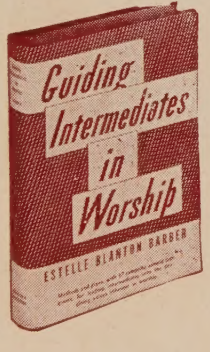

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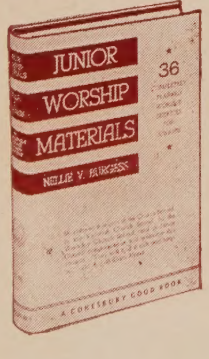

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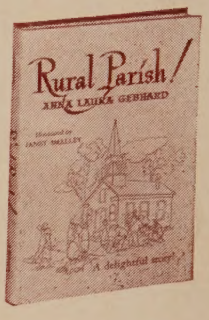

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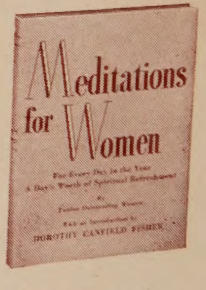

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